THE BLESSED LIFE, AND MERITORIOUS DEATH OF OUR LORD & SAVIOUR Jesus Christ;

From his CONCEPTION to his CROSS, and from his CROSS to his CROWN.

Together with the Series, and Order of his Miniſtery, and Miracles, as they are Recorded by the four Evangeliſts, wherein what is wanting in one is ſupplied out of the other.

The ſecond Edition.

By SAM. CLARKE, ſometime Paſtor in St *Bennet-Fink, London.*

In all things it behoved him to be made like unto his Brethren, that he might be a merciful, and faithful high Prieſt in things pertaining to God, to make reconciliation for the ſins of the People.
For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted. Heb. 2. 17, 18.

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THE LIFE & DEATH OF OUR BLESSED LORD & SAVIOUR Jesus Christ.

IN the 6th moneth after *John*, sirnamed the *Baptist*, was conceived, the Angel *Gabriel* (who had in time past foretold to *Daniel*, the coming of the *Messias*, by a definite number of weeks) was sent by God to *Nazareth* in *Galilee*, to the blessed Virgin *Mary*, that was betrothed to *Joseph*, of the same Tribe of *Judah* with her self, and of the stock of *David*, who, after salutations, declared unto her that she should bring forth the Son of God, and should call his Name *Jesus*: and having more fully taught her of the admirable manner of her conception, to be performed by the power of the holy Ghost overshadowing her, with great Faith she said, *Be it to the handmaid of the Lord according to thy word.* Luk. 1. 26, 38.

Christs conception foretold.

Christ being thus conceived, the Mother of our Lord went into the Hill Countrey, with hast into a city of *Juda* (to wit, *Hebron*, a city of the Priests, situate in the mountains of *Judea*, *Josh.* 21. 10, 11.) where, when she entred into the house of *Zacharias* the Priest, and had saluted her cousin *Elizabeth*, she, perceiving the child to spring in her womb, was filled with the holy Ghost, and declared that *Mary* was blessed which believed, and confirmed that those things should be performed that were told her of the Lord:

Mary goes to her Cousin *Elizabeth*.

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To whom for an answer the blessed Virgin (imitating that song of *Hannah*. 1 *Sam*. 2. 1.) rehearsed that Divine Hymn, *My soul doth magnifie the Lord, &c.* After which *Mary* tarried with her about three moneths. *Luke*. 1. 39, 56.

Joseph is warned not to put away his wife.

Not long after, *Joseph* finding his betrothed wife *Mary* with child, was willing to put her away privily: but being warned of God in a dream, and informed that she had conceived by the holy Ghost, and should bring forth her Son *Jesus*, who should *save his people from their sins*, he taketh his wife. *Matt*. 1. 18, 24.

Joseph and *Mary* go to be taxed.

When the time of *Maries* delivery drew neer, there came forth a command from *Augustus* that all the *Roman* world should be taxed, which taxing was first made, when *Cyrenius* was Governour of *Syria*, [*Luk*. 2. 1] whereupon *Joseph* went up from *Galilee*, from the city of *Nazareth*, into *Judea* into the city of *David*, which is called *Bethlehem*, because he was of the House, and lineage of *David*, that he might be taxed, with *Mary* his Wife, being great with childe. *Luk*. 2. 4, 5.

Jesus Christ is born.

During their abode there, *Jesus Christ*, the Son of God in the fulnes of time was born of the most blessed Virgin *Mary* at *Bethlehem*, [*Matth*. 1. 25. & 2. 1, 5. *Gal*. 4. 4.] in the four thousanth year of the World [saith the learned Primate of *Ireland*, Doctor *Usher*] whom *Mary* rolled in swadling clothes, and laid him in a manger, because there was no room in the Inn. *Luk*. 2. 7.

His birth is revealed to the shepherds

Christ being thus born, his Nativity was revealed by an Angel of the Lord to Shepherds that were keeping their Flock by night in the neighbouring Fields, which word, a multitude of the Heavenly Host receiving, prayed for *Glory to God, peace to the earth, and good will to men*; when they were departed, the Shepherds making hast to *Bethlehem*, found *Mary* and *Joseph*, and the child lying in the Manger, and they published that which was told them concerning the child, and so returned praising, and glorifying God. *Luk*. 2. 8, 20.

Christ is circumcised.

The eighth day after his Nativity the child was circumcised, and his Name was called *Jesus*, which was so appointed

pointed by the Angel *Gabriel*, before he was conceived in the womb. *Luk.* 2. 21.

Wisemen come to *Jerusalem*

Presently after, the Wise men from the East, being guided by a new and extraordinary Star, came to *Herod* to *Jerusalem*, and there, having learned that the Birth-place of *Christ* was *Bethlehem* of *Judea*, they went thither, and entring into the house which was pointed out to them by the Star that stood over it, they found the little Child, and *Mary* his Mother, and falling down they worshipped him, and opening their Treasures, they offered unto him *Gold*, *Frankincense*, and *Myrrhe*. Then being warned of God in a dream that they should not return to *Herod*, they departed into their own Countrey another way. *Matth.* 2. 1, 12.

Mary goes to be purified.

The fortieth day after her delivery, *Mary* went up to *Jerusalem* to the Temple, both that she might present him to the Lord according to the Law of the first-born; and also that she might offer for her self a pair of Turtle Doves, or two young Pigeons (she being so poor that she could not offer a Lamb) according to the Law concerning Women that had lain in. *Luk.* 2. 22, 23, 24, 27. with *Levit.* 12. 2, 3, 4, 6, 8.

Simeon, and *Anna* prophesie of Christ.

When his Parents, *Joseph* and *Mary* brought the Child *Jesus* into the Temple, to do for him according to the custome of the Law; there came in at the same time *Simeon* of *Jerusalem*, to whom it was revealed by God that he should not die before he had seen the anointed of the Lord, whom he took in his arms, and praised the Lord, adding Prophesies, both concerning Christ and his Mother. At the same instant also came *Anna*, a Prophetess, the daughter of *Phanuel*, who also acknowledged the Lord openly, and spake of him to all that looked for Redemption in *Jerusalem*. *Luk.* 2. 25, 38.

Thus when *Joseph* and *Mary* had performed all things according to the Law of the Lord, they returned into *Galilee*, to their own City *Nazareth*. *Luk.* 2. 39.

Joseph is warned to fly into *Egypt*.

Some time after, the Angel of the Lord appeared unto *Joseph* in a dream, warning him to fly into *Egypt*, thereby to provide for the life of the Child, and to escape the malicious

cious designs of *Herod*, who having by the Wise men heard that one was born King of the *Jews*, sought to destroy him: and accordingly *Joseph*, when he awaked, took the young Child and his Mother by night, and went into *Egypt*, where he remained until the death of *Herod*. *Matth.* 2. 13, 14, 15.

The Babes of *Bethlehem* are slain.

But *Herod*, thinking that the young Child had been still at *Bethlehem* (being further provoked by the Wise mens not returning to him) that he might destroy him amongst the rest, sent forth some of his Souldiers, who killed all the children which were in *Bethlehem*, and in all the coast thereof from two years old and under, according to the time of the Star first seen in the East, concerning which he had enquired of the wise men. *Matth.* 2. 16.

Joseph returns into *Judea*.

After the death of *Herod*, who had sought the life of the young Child *Jesus*, the Angel of the Lord appeared again to *Joseph* in a dream whilst he was in *Egypt*, commanding him that he should return with the young Child and his Mother into the Land of *Israel*, for that he that sought his life was dead: and accordingly when *Joseph* awaked, he performed what was by the Angel enjoyned him. *Matth.* 2. 19, 20, 21.

But when he was come back into the Land of *Israel*, he heard that *Archilaus* raigned in *Judea* in the room of his Father *Herod*, he therefore feared to go thither: and being warned of God in a dream, he departed into the parts of *Galilee* (which *Tetrarchy Herod* had given by *Will* to *Antipas*) and there dwelt in the City of *Nazareth*, from whence *Jesus* took the name of *Nazarene*. *Matth.* 2. 22, 23. and the Primitive Christians of *Nazarenes*. *Act.* 24. 5.

He goes to the city of *Nazareth*.

Jesus is found in the Temple.

When *Jesus* was twelve years old, at the Feast of the Passover, he was brought to *Jerusalem* by his Parents, *Joseph* and *Mary*; and when the seven days of unleavened bread were ended, his Parents returning home, *Jesus* staid behind them. But so soon as they missed him, they sought him three days, and at last found him in the Temple sitting in the midst of the Doctors hearing them, and asking them questions, so that all that heard him were astonished at his understanding and answers. *Luk.* 2. 41, 47.

Then

Then went *Jesus* down with his Parents to *Nazareth*, and was obedient to them. *Luk.* 2. 51. and during his minority, followed his Fathers trade of a Carpenter, eating his bread in the sweat of his brows, as appears by the speeches of his fellow-Citizens. *Is not this the Carpenter, the Son of Mary? Mar.* 6. 3. His private Life.

The thirtieth, and the last *Jubilee* falling in the thirtieth year of our *Lord Jesus Christ*, and in the beginning of his Gospel, *John*, his forerunner proclaimed in the wilderness: *Prepare ye the way of Lord and make his paths strait.* Mark 1. 12. and opening the acceptable year of the Lord, or the time of his Divine pleasure, in which our good God vouchsafed to manifest that Great One to the world, *Isa.* 61. 2. *Luke* 4. 19. For in the 13th year of the raign of *Tiberius Cæsar*, *Pontius Pilate* being Governour of *Judea*, *Herod Antipas Tetrarch* of *Galilee*, his brother *Philip Tetrarch* of *Iturea*, and the region of *Trachonitis*, and *Lysanias Tetrarch* of *Abilene*, under the Priesthoods of *Annas*, and *Caiphas*, came the word of the Lord unto *John* the son of *Zacharias* in the Desert [*Luke* 3. 12.] according unto whose command this *Nazarite*, both Priest and Prophet of the Lord, did Baptize in the Desert of *Judea* (in which there were many Cities which are mentioned *Josh.* 15. 16.) preaching the Baptism of Repentance for the remission of sins. *Matth.* 3. 1. *Mar.* 1. 4. *Luk.* 3. 3. endeavouring that Christ that came after him might be made known to *Israel*. *John* 1. 7, 8, 13. which that he might more certainly know, this sign was given him of God, that upon whom he should see the holy Ghost descending and remaining, he should thereby know that it was he that should Baptize others with the holy Ghost. *John* 1. 33. Its most probable (saith the learned Doctor *Usher*) that this his ministery began on that most convenient day, the tenth of the seventh moneth (about the nineteenth day of our *October*) which was both *penitential*, being joyned with a solemn Fast, in which whosoever did not afflict his soul, should be cut off from his people, and also *Expiatory*, in which the high Priest went into the Holy of Holies to expiate *John Christs* forerunner.

piate the sins of the People with blood that was offered: and that same day in which by the sound of Trumpet the *Jubilee* was commanded to be proclaimed over all the Land. *Levit.* 25. 9.

John preaches and Baptizeth.

So *John Baptist*, the Preacher of repentance and remission of sins, to be attained by the blood of Christ that was to come, passing through every Region round about *Jordan*, lifted up his voice like a Trumpet, saying, *Repent ye, for the Kingdom of heaven is at hand*: whereupon there went out to him *Jerusalem*, and all *Judea*, and all the region round about *Jordan* (especially that huge multitude which returned from *Jerusalem*, the Feast of *Tabernacles* being ended about the beginning of our *November*) and were Baptized of him in *Jordan*, confessing their sins. *Matth.* 3. 2, 3, 5, 6. *Mark* 1. 5.

Jesus is Baptized.

And when all the People were Baptized, *Jesus* came also from *Nazareth* of *Galilee* to *Jordan* to be Baptized of *John*. *Luke* 3. 21. *Matth.* 3. 13. *Mark* 1. 9. which office *John* denied at first to perform as standing in need himself to be Baptized of Christ; but the Lord urging that thus it behoved that all righteousness should be fulfilled, he Baptized him. *Matth.* 3. 14, 15. *Jesus* then beginning to be about thirty years old, *Luke* 3. 23.

A manifestation of the Trinity.

At this time there was made a most illustrious manifestation of the blessed Trinity: For the Son of God in the humane nature that he assumed, ascending out of the water and praying, the Heavens were opened, and the holy Ghost was seen in a bodily shape like a Dove, descending upon him, and the voice of the Father was heard from Heaven saying, *This is my beloved Son in whom I am well pleased.* *Matth.* 3. 16, 17. *Mark* 1. 10, 11. *Luke* 3. 21, 22.

Jesus tempted of the Devil.

Jesus being now full of the holy Ghost, returned from *Jordan*, and was driven by the Spirit into the Desert, where for forty days and nights, being tempted by the Divel, he remained amongst wild Beasts, not eating any thing, and when the days were ended he was an hungry. *Luke* 4. 1, 2. *Matth.* 4. 1, 2. *Mark* 1. 12, 13. Satan taking this opportunity, set upon him with a threefold Temptation, all which

which being ended, he departed from him for a season. *Matth.* 4. 3, 11. *Luke* 4. 3, 13. and the Angels came and ministred unto him. *Matth.* 4. 11. *Mark* 1. 13. After which *Jesus* returned in the power of the Spirit into *Galilee*. *Luke* 4. 14. *John* the *Baptist*, the next day after Christs coming to him, when the *Jews* from *Jerusalem* sent some Priests and Levites of the Sect of the *Pharisees* to him, as he was Baptizing at *Bethabara* by *Jordan*, to ask him who he was, he professed clearly that he was not the Christ: He denied also that he was *Elias*, or that Prophet (foretold by *Moses*. *Deut.* 18. 15. the same indeed with *Christ*. *Act.* 3. 22. & 7. 37. but by the *Jews* thought to be another,) He told them also that he was, *The voice of one crying in the wilderness, make strait the way of the Lord*: and then added that testimony of Christ, *I Baptize with water, but there stands one amongst you whom ye know not, he it is who cometh after, and is preferred before me, whose shooe latchet I am not worthy to unloose*. John 1. 19, 28. with Chap. 5. 33.

John's testimony of Jesus.

The next day *John* seeing *Jesus* coming to him, saith, *Behold the Lamb of God that taketh away the sins of the world.* This is he of whom I spake, there comes one after me that is preferred before me, for he was before me, &c. and I saw him, and testifie that this is the Son of God. *John* 1. 29. 34.

The day after *John* stood and two of his Disciples with him, and seeing *Jesus* walking, said, *Behold the Lamb of God*, which, when the two Disciples heard they followed *Jesus*, and tarried with him that day, for it was about the tenth hour. One of these was *Andrew*, who brought his Brother *Simon* to *Jesus*, and then *Jesus* saw him, he said, *Thou art* Simon, *son of* Jonah; *thou shalt be called* Cephas. *John* 1. 35, 42.

Simon named Cephas.

The next day *Jesus* going into *Galilee*, commanded *Philip* (which was of *Bethsaida*, the City of *Andrew* and *Simon Peter*) to follow him. *Philip* finding *Nathanael* under a Fig-tree, brought him to *Jesus*, who declared him truly to be an *Israelite* in whom their was no guile. *John* 1. 43, &c. withal hinting, that himself was that Ladder

of Heaven foreshewen to *Jacob* in his dream. *Gen.* 28. 12. upon which the Angels of God were seen ascending and descending. *John* 1. 51.

Christs first Miracle.

On the third day their was a mariage in *Cana* of *Galilee* to which *Jesus* was invited, together with his Mother and his Disciples, where he turned water into wine, the beginning of his miracles: and his Glory being hereby made manifest, his Disciples believed in him. *John* 2. 1, 11.

After this he went down to *Capernaum*, He, his Mother, and Brethren (or Kinsmen) and his Disciples, and tarried there not many Days. *John* 2. 12. And thus we are come to Christs entring upon his publick Ministery, whose Acts shall be set forth according to four distinct Pasovers out of the *Harmony* of the four Gospels contrived by Doctor *Richardson*, Bishop of *Ardah* in *Ireland*, and recorded by the Primate, Doctor *Usher*: In which this is singular, that Saint *Matthew* onely is found not to observe the order of time which is constantly observed by the other three *Evangelists*; excepting onely the *Parenthesis* of *Johns* being cast into prison by *Herod*. *Luke* 3. 19, 20.

Dr Ushers Annals.

The first Passover of the Ministry of Christ. John 2. 13. *from which the first year of the seventieth, and last Week of* Daniel *began, in which the Covenant is confirmed with many.* Dan. 9. 27, *with* Matth. 26. 28.

Jesus went to the passover.

JESUS went to *Jerusalem* to the Pasover, and going to the Temple he scourged out them that bought and sold there: and for a sign of his Authority, he declared unto them that the Temple of his Body should be dissolved by the *Jews*, and be raised again by himself. *John* 2. 13, 14, 19.

He works miracles.

He wrought Miracles, and many believed on him, but he did not commit himself to them because he knew what was in man. *John* 2. 23, 24, 25.

He instructed *Nicodemus*, the Disciple that came to him by night, in the mystery of Regeneration, and about Faith in his Death, and the condemnation of unbelievers. *John* 3. 1, 21. Then leaving *Jerusalem* he went into the land of *Judea* with his Disciples. *vers.* 22. There he tarried and Baptized (*viz.* by the hands of his Disciples, who had been before Baptized, either by himself (or by *John*.) At this time *John* Baptized in *Ænon*, for he was not yet cast into prison. *John* 3. 23, 24. There arose a question between some of *Johns* Disciples and the *Jews* about purifying. *vers.* 25. Then did *John* instruct his Disciples, who told him of *Jesus* in a way of emulation, concerning himself, and his Office, and of the Excellency of *Jesus Christ* the Son of God, giving this notable and last Testimony of him before his Imprisonment. *vers.* 26, &c. For presently after, *Herod* the *Tetrarch* cast *John* into Prison for reprehending his Incest with his brother *Philips* wife, and other evils done by him. (*Mark* 6. 17, 20. *Matth.* 14. 3, 4.

He instructed *Nicodemus*.

Johns last testimony of him.

Jesus hearing that *John* was cast into Prison, and that the *Pharisees* had heard that there were many made Disciples by him, and Baptized, *viz.* by the hand of his Disciples, he left *Judea* (having staid there about eight moneths) and went into *Galilee*. *John* 4. 1, 2, 3. (*Matth.* 4. 12. But in his way he must needs go through *Samaria*, where he brought the *Samaritan* woman neer the City *Sychar*, and the Citizens thereof, to the knowledge and acknowledgement of him, four moneths before the harvest (or the Passover) about the middle of the ninth moneth called *Ab*. *John* 4. 4, 5, &c.

Jesus went into *Galilee*.

Jesus having staid two days in *Sychar*, he went onward in his journey into *Galilee*. *John* 4. 43. This was his second return from *Judea* into *Galilee* after his Baptism; and being received of the *Galileans* who had seen what things he had done at *Jerusalem*, he preached with great fame in their Synagogues. *John* 4. 45. *Luke* 4. 14, 15. *Mark* 1. 14, 15.

He preaches, with great applause.

In *Cana* of *Galilee* he healed the son of a Nobleman that lay sick. *John* 4. 46, 54. he wrought miracles also in *Capernaum*, and afterwards came into *Nazareth* where he had

He preaches, and works miracles.

been brought up; and entring into the Synagogue (as his custome was) he expounded to them the prophesie of *Isaiah* concerning himself: the Citizens at first wondering, but afterwards being filled with wrath, they thrust him out of the City, and endeavoured to have cast him down headlong from a Hill; but he, passing through the midst of them, went his way. *Luke* 4. 16, 30.

Jesus then leaving *Nazareth* dwelt at *Capernaum*, and there so taught them on the *Sabbath* days that they were astonished at his Doctrine. *Luke* 4. 31, 32. *Mark* 1. 21, 22. Also at the Synagogue in *Capernaum* he cast out an unclean spirit, commanding him that he should not tell who he was. *Luke* 4. 33, 37. *Mark* 1. 23, 28. After which he arose and went out of the Synagogue into the house of *Simon* and *Andrew*, where he healed *Simons* wives mother that lay sick of a Feavour. *Luke* 4. 38, 39. *Mark* 1. 29, 30, 31. *Matth.* 8. 14, 15.

He heals all Diseases.

About Sun-set *Jesus* healed all the sick folk which were brought to him, and cast out Devils, commanding them to hold their peace. *Luke* 4. 40, 41. *Mark* 1. 32, 33, 34. *Matth.* 8. 16, 17. In the morning he went into a Desert place to Pray, and when *Simon* and others sought, and would have staid him, he answered, that he must Preach to other Cities also. *Luke* 4. 42, 43, 44. *Mark* 1. 35, 39.

Then *Jesus* went through all *Galilee*, and taught in their Synagogues, and cast out Devils. *Luke* 4. 44. *Mark* 1. 39. and as he stood by the Lake of *Genazereth* a great multitude pressed upon him: He entred therefore into *Simons* ship, and taught the multitude from thence. *Luke* 5. 1, 4. and when he had left speaking, at his command there was a great draught of Fishes taken; at which *Simon Peter* and *Andrew*, *James* and *John* being astonished, he commanded them to follow him, and he would make them Fishers of men. *Luke* 5. 4, 11. *Mark* 1. 16, 20. *Matth.* 4. 18, 22.

A great draught of Fishes.

Then *Jesus* went through all *Galilee*, teaching in their Synagogues, and healing every disease, and his fame went through

through all *Syria*, and a great multitude followed him. *Matth.* 4. 23, 24, 25.

In a certain City *Jesus* healed a Leper, who, though he was forbidden, yet published it: and they came to him from every place to hear him, and to be healed, insomuch as he could no more openly enter into the City, but was in Desert-places, and Prayed. *Luke* 5. 12, 16. *Mark* 1. 40, 45. *Matth.* 8. 1, 4. A Leper healed.

Then again *Jesus* entred into *Capernaum*, his own City, after some days, and taught them at home, and before the *Scribes* and *Pharisees*, and a great multitude: He forgave sins to one sick of a Palsie, who was let down through the roof of a house, and healed his disease to the astonishment of them all. *Luke* 5. 17, 26. *Mark* 2. 1, 12. *Matth.* 9. 1, 8. He forgives sins.

Then went *Jesus* forth again by the Sea-side, and all the multitude came unto him, and he taught them, and as he passed by, he saw, and called, *Levy*, or *Matthew*, sitting at the receipt of Custome. *Luke* 5. 27, 28. *Mark* 2. 13, 14. *Matth.* 9. 9. He called *Levi*.

Jesus in the House of *Levi* defended both himself and his Disciples for eating with *Publicans*, and excuseth and vindicates them against the *Pharisees* for their not Fasting. *Luke* 5. 29. 39. *Mark* 2. 15, 22. *Matth.* 9. 10, 13. And it came to pass on the second *Sabbath* after the first (*i. e.* the first *Sabbath* of the New-year, instituted after their coming out of *Egypt*, and beginning from the moneth *Nisan*, or *Abib*) *Jesus* going through the Corn fields, cleared his Disciples from the charge of the *Pharisees*, because they plucked the ears of Corn, and explained the Doctrine of the *Sabbath*. *Luke* 6. 1, 5. *Mark* 2. 23, 28. *Matth.* 12. 1, 8. And defends his practice.

The second Passover of the Ministery of Christ, from which the second year of the seventieth week of Daniel begins.

He heals on the Sabbath.

AFter this was the Feast of the *Jews*, and *Jesus* went up to *Jerusalem*, and healed on the *Sabbath* day a man that had an infirmity thirty eight years, who lay at the Pool of *Bethesda*: and made a most Divine *Apology* to the *Jews*, who sought to kill him because he said that *God was his Father*. John 5. 1. 47.

They seek to destroy him.

Afterwards he went from thence and entred into a Synagogue and taught, and healed one that had a withered hand: whereupon the *Pharisees* went forth, and straightways, with the *Herodians*, took counsel how they might destroy him. *Luke* 6, 6, 11. *Mark* 3. 1, 6. *Matth.* 12. 9, 14.

But *Jesus* when he knew this, withdrew himself to the Sea, and healed the multitudes that followed him, straitly charging them that they should not make him known, and commanded his Disciples that a small ship should wait on him, because of the multitude that thronged him. *Mark* 3. 7, 12. *Matth.* 12. 15, 21.

He chooses twelve Apostles.

And it came to pass in those days that he went into a Mountain to Pray: and when it was day, he chose twelve, whom he called *Apostles*, who are specified by name. *Luke* 6. 12, 16. *Mark* 3. 13, 19.

And he came down with them from the mountain, and stood in a plain, and then a great multitude came to him and he healed them all. *Luke* 6. 17, 18, 19.

He is judged to be mad.

After this they went into an House, and the multitude came together again so that they could not so much as eat bread: and when his kinsmen heard of it they went to lay hold on him, for they said, *He is beside himself*. *Mark* 3. 19, 20, 21.

His Sermon on the Mount.

When *Jesus* saw the multitude, he went up into a Mountain, and when he was set, his Disciples came unto him: and then he preached that long, and excellent Sermon, first to the *Apostles*, and afterwards to all the People. *Luke* 6. 20, 49. *Matth.* 5, & 6, & 7.

Now

Now when he had ended all his sayings in the audience of the people, he entred into *Capernaum*, where he healed the Centurions servant that lay sick of the Palsie, ready to die. *Luke* 7. 1, 10. *Matth.* 8. 5, 13.

The day following he went into the City of *Naim*, and raised one that was dead, and carrying out to his Burial, which was the only son of a widdow: whereupon his fame spread abroad. *Luke* 7. 11, 17. Raises a dead man to life.

John the *Baptist*, being yet in Prison, and being moved with the relation of his Disciples concerning the fame, and deeds of *Jesus*, sent two of them unto him, saying, *Art thou he that was to come, or shall we look for another?* and when they were returned with his answer, Christ gave a large testimony of *John*. After which he upbraided some of the Cities for their ingratitude, and yet willingly submitted to the sole good pleasure of his Father, who hid his Son from some, and revealed him to others. *Luke* 7. 18, 35. *Matth.* 11. 2, 30 *Jesus* his testimony of *John*.

Then *Simon* the *Pharisee*, desired him that he would eat with him, and as they were at meat he defended against *Simon*, and absolved the woman, a sinner, that washed his feet with her tears and wiped them with the hair of her head, both kissing, and anointing them, *Luke* 7. 36, 50. One washed his feet.

It came to pass afterwards that he went from City to City preaching, and his Disciples were with him, and certain women ministred unto him. *Luke* 8. 1, 2, 3.

Then they brought unto him one that had a Divel that was both blind and dumb, and he healed him, and zealously defended himself against the *Pharisees* and *Scribes* that came down from *Jerusalem*, that blasphemed him, saying, *He casteth out Devils through* Beelzebub. *Mark* 3. 22, 30. *Matth.* 8. 22, 37. Casts out a Divel.

Then said some of the *Scribes* and *Pharisees* to him, *Master, we would see a sign of thee*, to whom, when he had sharply rebuked them, he would give no other sign but that of *Jonas*. *Matth.* 8. 38, 45.

Whilst *Jesus* spake to the People, it was told him that his

He shews who are his kinsmen.

his Mother and Brethren stood without desiring to see, and to speak with him: but *Jesus* answering, shewed them whom he accounted for his Mother, and Brother, and Sister. *Luke* 8. 19, 20, 21. *Mark* 3. 31, 35. *Matth.* 11. 46, 50.

He teaches by Parables.

The same day *Jesus* went out of the house and sate by the Sea-side, and great multitudes were gathered unto him, so that he went into a Ship, and sate, and taught the multitude many things, by the parable of the Sower, and by divers other parables, *Luke* 8. 4, 18. *Mark* 4 1, 34. *Matth.* 13. 1, 53.

He calms the Tempest.

Also the same day when it was evening, he said unto them, *Let us lance forth unto the other side of the Lake:* and when he had given an answer to some that would follow him, and sent away the multitude, they took him even as he was in the ship, and by the way there arose a great tempest, but he rebuked the wind, and calmed the Sea, and saved his Disciples. *Luke* 8. 22, 25. *Mark* 4. 35, 41. *Matth.* 8. 18, 27.

He casts out the Legion of Divels.

When they came to the other side into the Country of the *Gadarens*, or *Gergasens*, which was on the opposite shore to *Galilee*, and when he was gone on Land, there met him two possessed with Devils, very fierce (*Mark* and *Luke* mention but one) out of whom *Jesus* cast the Devils, and suffered them to go into the heard of Swine; whereupon the *Gadarens* desired him to leave their Coasts. Then did the possessed persons importune him that they might abide with them; but he denied their request, and sent them back to publish about *Decapolis* what great things *Jesus* had done for them: After which he passed over again by Ship to the other side, and from thence went unto his own City [*Capernaum.*] *Luke* 8. 26, 36. *Mark* 5. 1, 16, 17, 20. *Matth.* 8. 28, 33, 34.

He answers *John's* Disciples.

And it came to pass that when *Jesus* was returned, the people received him gladly, for they waited for him, and he was by the Sea-side. *Luke* 8. 40. *Mark* 5. 21. and there came to him the Disciples of *John*, saying, *Why do we and the* Pharisees *Fast oft, but thy Disciples Fast not?* to whom he gave answer. *Matth.* 9. 14, 17.

Whilst

Whilst *Jesus* yet spake, behold there came *Jairus*, one of the *Rulers* of the *Synagogue*, and besought him greatly for his only Daughter, being about twelve years old, who lay at the point of Death: and as he was going, even at *Jairus* door, a woman that had an issue of blood twelve years was suddenly healed by touching the hem of *Jesus* Garment: and the Daughter of *Jairus* being now already dead, was restored to life by his Word onely: and he straitly charged them that no man should know it. *Luke* 8. 41, 56. *Mark* 5. 22, 43. *Matth.* 9. 18, 26.

Raises *Jairus*'s daughter.

When *Jesus* was departed thence, two blind men followed him, whose eyes he opened, straightly charging them (but to no purpose) that no man should know it. *Matth.* 9. 27, 31.

Cures blind men

As they went out, behold, they brought unto him a dumb man possessed with a Devil, and when the Divel was cast out, the dumb spake, and the multitude marvelled: but the *Phariseés* blasphemed. *Matth.* 9. 32, 33, 34, 35.

He casts out a dumb Divel.

Then went *Jesus* round about all their Cities, and villages, teaching, and healing their diseases. Then went he into his own Country, and his Disciples followed him, and he taught in their *Synagogues* on the *Sabbath* days, and was again contemned of them and called *the Carpenter*: yet were they astonished at his Doctrine. *Mark* 6. 1, 6. *Matth.* 12, 54, 58. and he went round about their villages teaching. *Mark* 6. 6.

He is scorned.

Jesus was moved with compassion towards the multitude when he saw the great harvest, and the few laborers, and thereupon commanded his Disciples that they should *pray the Lord that he would send forth Laborers*. *Matth.* 9. 35, 38.

His compassion to Souls.

Then sent *Jesus* the twelve *Apostles* by two and two, having sufficiently instructed them with commands and power to preach, and to heal Diseases. *Luke* 9. 1, 5. *Mark* 6. 7, 11. *Matth.* 10. 1, 42.

He sent out his Disciples.

And it came to pass when *Jesus* had made an end of commanding his Disciples, that he departed thence to teach and to preach in their Cities. and the twelve departed, and

went through the Towns preaching the Gospel, and healing every where. *Luke* 9.6. *Matth.* 11, 1, 12, 16.

Sejanus killed at *Rome.*

About this time (*November* 17th) *Sejanus* was killed: after whose death, *Tiberius Cæsar* soon knew that all the crimes which he had charged upon the *Jews*, were feigned by himself: Wherefore he commanded the Governours of all the Provinces, that in every Town they should spare that Nation, except very few that were guilty persons: but that they should alter non of their customs, and should make much account of them as lovers of peace, and their customs as conducing to publick tranquility.

John beheaded.

About this time also was *John Baptist* beheaded. *Mark* 6. 17, 28. *Matth.* 16.6, 11, 12. and when his Disciples heard of it, they came, and took up the body, and buried it, and went and told *Jesus*. *Mark* 6 29.

The Fame of *Jesus* being spread abroad, *Herod* the *Tetrarch*, and others, hearing it, declared their opinions about him, and *Herod* desired much to see him. *Luke* 9. 7, 8, 9. *Mark* 6. 14.

The Apostles returning, told *Jesus* what things they had done. *Luke* 9. 10. *Mark* 6. 30.

Multitudes follow *Jesus.*

When *Jesus* had heard of the death of *John*, and of the deeds of the Apostles, he said unto them, *Come ye your selves apart into a Desert-place, and rest a while*: For by reason of the multitude they had not leasure to eat; He therefore, taking the twelve with him, went by ship privately into a Desert place, of the City called *Bethesda*: But when the multitude heard it, they followed him on foot out of all Cities, and out went him, and he taught and healed them. *Luke* 9. 10, 11. *Mark* 6. 31, 32. *Matth.* 16. 13, 14.

He fed five thousand men, &c.

Then *Jesus* went up into a Mountain, and there sate with his Disciples, and the Passover was nigh. And when it was evening, he fed above five thousand men, besides women, and children, with five Barley loaves, and two little Fishes, and there remained twelve Baskets full of fragments. And when the *Jews* (seeing his Miracles) would have made him a King; *Jesus* constrained his Disciples to go before him unto the other side, opposite to *Bethesda*, towards

wards *Capernaum*: and he himself went apart into a Mountain to pray: and when they had gone about five and twenty or thirty furlongs, in the fourth watch of the night, *Jesus* went to them, walking upon the Sea, and would have passed by them: but they being affrighted, he told them who he was, rebuked *Peter* and saved him from sinking, so that they were amazed: and they drew to shore and came to the land of *Genazaret*: and when he came out of the ship, as soon as it was know, they brought their sick that they might touch the hem of his Garment, and they were presently made whole. *John* 6. 1, 21. *Luke* 9. 12, 17. *Mark* 6. 35, 56. *Matth.* 16. 15, 36.

He walked on the Sea.

The next day, after that *Jesus* was passed over, the People which stood on this side the Sea, took Shiping and came to *Capernaum* seeking *Jesus*, to whom he preached in the *Synagogue* of *Capernaum* about the *Bread of Life*, and affirmed to the *Jews* that murmured, that he was that *Bread of Life*. From that time many of his Disciples went back, but the Apostles would not go away, notwithstanding he called one of them a Devil. *John* 6. 22, 27.

Many go back from him.

The third Passover of the Ministery of Christ. John 6. 4. *From which the third year of the seventieth week of* Daniel *began.*

THe *Scribes*, and *Pharisees* which came from *Jerusalem*, came to *Jesus*, and when they saw some of his Disciples to eat with defiled, that is, unwashen hands, they found fault, because they did not walk after the tradition of the Elders, to whom *Jesus* answered concerning traditions, that they frustrated the commands of God that they might keep the traditions of men: and he taught the People, which he also expounded to his Disciples at home, that nothing which enters into a man, but that which cometh from within, that defileth a man. *Mark* 7. 1, 23. *Matth.* 15. 1, 20.

He condemned their Traditions.

Then he arose from thence and went into the borders

Heals the Canaanitish woman's daughter.

of *Tyre*, and *Sidon*, and he could not be hid. For a *Canaanitish* woman, a *Gentile*, a *Syrophanician* by Nation, came to him, earnestly beseeching him for her Daughter, that was vexed with a Devil: whom, when he had commended for the greatness of her Faith, he cast the Devil out of her Daughter. *Mark* 7. 24, 30. *Matth.* 15. 21, 28.

And again departing from the Coasts of *Tyre* and *Sidon*, he came unto the Sea of *Galilee*, through the midst of the coast of *Decapolis*, and they brought unto him one that was deaf, and had an impediment in his speech, whom he healed, and charged him that he should tell no man, but all in vain. *Mark* 7. 31, 37.

He heals many.

Then went he up into a mountain and sate there, and healed many, so that the multitude wondred. *Matth.* 15. 29, 30, 31.

Feeds four thousand.

In those days, when there was a very great multitude that had remained with him three days, he fed four thousand men, besides women and children, with seven Loaves, and a few little fishes, and there remained seven baskets full of fragments. *Mark* 8. 1, 9. *Matth.* 15. 32, 38.

And straitway *Jesus* entred into a Ship, with his Disciples, and came into the parts of *Dalmanutha*, or the coasts of *Magdala*. *Mark* 8. 10. *Matth.* 15. 39.

Denies a Sign to the Pharisees.

And the *Pharisees* came to him, requiring a sign from Heaven, who after he had deeply sighed, he denied any sign but that of *Jonas*, to those Hypocrites, who knew how to discern the face of the sky, but not the signs of the times: and leaving them, he entred again into a Ship and passed to the other side. *Mark* 8. 11. 12, 13. *Matth.* 16. 1, 4.

Warns his Disciples of their Leaven.

And when his Disciples were come to the other side, they had forgotten to take bread, and they had but one loaf with them in the Ship. Then *Jesus* said unto them, *Take heed of the Leaven of the* Pharisees *and* Sadducees, *and of the Leaven of* Herod: & they reasoned amongst themselves because they had forgotten to take bread: But *Jesus* rebuking them that they had forgotten the miraculous multiplication of the loaves, gave them to understand that he spake not of the Leaven of Bread, but of their *Doctrine*. *Mark* 8. 14, 21. *Matth.* 16. 5, 21.

Then

Then came *Jesus* to *Bethsaida*, and they brought to him a blind man, whom he led out of the Town, and anointed his eyes with spittle, and he recovered his sight, and *Jesus* forbad him to tell it. *Mark* 8. 22, 26.

And *Jesus* went with his Disciples into the Towns of *Cæsarea Philippi*: And it came to pass as he was alone praying, and was now in the way, that he asked his Disciples, *whom do men say that I am?* When they had answered, he said unto them, But *whom do ye say that I am?* And when *Peter* had answered, he pronounced him happy, annexing promises, and forbad his Disciples to tell any man that he was the *Christ*. He also foretold his Death, and Resurrection, and called *Peter* Satan, because he rebuked him for so saying. Then he Preached to his Disciples, and to the multitude of the Cross which every one must bear that would follow him, and at length foretold his Transfiguration. *Luke* 7. 18, 27. *Mark* 8. 27, 38. *Matth.* 16. 13, 28.

Who *Christ* was judged to be.

And it came to pass about eight days after these things (or six intermediate days) that he was Transfigured in an high Mountain. And when they came down from the Mountain, he charged them that they should tell no man what they had seen till he was risen from the dead: and they kept it close, questioning one with another, *what the rising from the dead should mean*, and they asked him, why do the *Scribes* say that *Elias* must first come? and they received an answer by which they understood that *Jesus* spake of *John Baptist*, as that *Elias*. *Luke* 7. 28, 36. *Mark* 9. 1, 13. *Matth.* 17. 1, 13.

His transfiguration

And it came to pass the next day when they were come down from the Hill, and that he was come to his Disciples, he saw a great multitude about them, and the *Scribes* questioning with them: and straitway when all the multitude saw him, they were greatly amazed, and runing to him, saluted him: and as he was asking about their questioning with his Disciples, the Father of a *Lunatick* child answered him, that it was about his child that had an unclean spirit, both deaf and dumb, and that his Disciples could not cast him out. Then *Jesus* having cast out the spirit,

Heals the Lunarick.

spirit, restored the Child to his Father whole: and being at home, he shewed his Disciples the reason why they could not cast out this Devil. *Luke* 7. 37, 42. *Mark* 9. 14, 29. *Matth.* 17. 14, 21.

Foretells his Death, and Resurrection

And they departed thence and passed through *Galilee*, and he would not that any man should know it: and he taught his Disciples concerning his death and Resurrection: but they understood not that saying, and being exceedingly sorry, were afraid to ask him. *Luke* 7. 43, 44, 45. *Mark* 9. 30, 31, 32. *Matth.* 17. 22, 23.

Pays Tribute.

When they were come to *Capernaum*, they asked *Peter* about *Jesus* his paying Tribute money. And when *Jesus* was come into the house, he prevented *Peter*, telling him, that he should find a piece of money in a Fishes mouth, and bad him pay that for Tribute both for himself and for *Jesus*. *Matth.* 17. 24, 27.

Teaches Humility.

Darling sins must not be spared.

At *Capernaum* *Jesus* asked his Disciples what it was that they disputed of among themselves by the way, at which, when they were silent at the first, they afterwards told him that it was, who should be greatest in the Kingdom of Heaven: Then *Jesus* taking a child, and seting him in the midst, taught them that they should have humility even as a child. He also warned the world of offences: Admonishing us to take heed that neither hand, foot, nor eye make us to offend. That little ones are not to be despised. How our Brother sinning against us, is to be reproved, as also to be bound and loosed by the Church; and to be forgiven to seventy times seven times, as he shewed in that Parable of the two debtors to the King. *Luke* 7. 46, 47, 48. *Mark* 9. 33, 37. *Matth.* 18. 1, 35.

Then said *John* to him, *we saw one casting out Divels through thy name*, whom *Jesus* taught that he was not to be forbidden, and again warned them not to offend little ones, and to take heed again that neither hand, foot, nor eye cause them to offend. *Luke* 7. 49, 50. *Mark* 9. 38, 50.

They sought to kill him.

After these things *Jesus* walked in *Galilee*: for he would not walk in *Jury*, because the *Jews* sought to kill him. Now the Feast of *Tabernacles* was at hand: and *Jesus* went not up to

to the Feast, as his Brethren would have him do, who as yet believed not on him: but he went up after them, not openly, but as it were in secret. *John* 7. 1, 10.

And it came to pass that when the time was come that he should be received, he set his face to go to *Jerusalem*, and he sent messengers before his face, and they went into a Village of the *Samaritans* to make ready for him, But they would not receive him, wherefore they went into another City, and *Jesus* rebuked his Disciples who would have commanded fire to come down from Heaven upon them. *Luke* 7. 51, 56.

And as they were passing in the way, *Jesus* gave an answer particularly to some that would follow him. *Luke* 7. 57, 62.

After these things *Jesus* sent seventy Disciples by two and two into every City and place where he himself would come, giving them instructions, and arming them with power. *Mark* 10. 1, 16. He sent out seventy Disciples.

The multitude enquiring after *Jesus* at the Feast, and murmuring concerning him, *Jesus* in the midst of the Feast, taught in the Temple: and they wondring at his Doctrine, he answered, that *his Doctrine was not his own but his that sent him:* He also answered many things to them who reproached, and objected against him, and Officers were sent to apprehend him. In the last and great day of the Feast, *Jesus* crying out concerning Faith in him, there was a division concerning him amongst the People: but the Officers which were sent, and *Nicodemus* defended both his person and cause before the *Pharisees* that spake against him. *John* 7. 11, 53. He preached at the Feast.

Then went *Jesus* unto the mount of *Olivet*, and early in the morning he sate and taught in the Temple, where, being not willing to condemn the woman that was taken in Adultery, he warned her to sin no more. As he was teaching in the Treasury of the Temple, he affirmed that he was the light of the world, and defended his bearing record of himself.] He taught many things concerning the Father himself, and told them whether he goes, and who he And in the Temple.

is:

is: Also of their Father *Abraham*: Of the servitude of Sin and of the Devil: Of himself, that he had not a Divel as they supposed: That whosoever kept his sayings should not tast of Death, concluding with these words, *Before Abraham was, I am*; whereupon they took up stones to throw at him: But *Jesus* hid himself and went out of the Temple, going through the midst of them, and so passed by. *John* 8. 1, 59.

They attempt to stone him

As *Jesus* passed on the way, he saw one begging that was blind from his youth, who being made to see, after many examinations both of himself, and of his Parents, he was cast out of the *Synagogue*, who afterwards meeting *Jesus*, he worshipped him. *John* 9. 1, 41.

He cures the blind man.

Then Preached *Jesus* that he is the *door of the sheep*, and *that good shepherd*: as also concerning *Thieves*, and *Hirelings*: and there was again a division amongst the *Jews* for those sayings. *John* 10. 1, 21.

He is the Door of the sheep.

At this time the Seventy returned to him with joy, whom *Jesus* further warned and instructed: and rejoycing in spirit, he told them privately that their eyes were happy: *Luke* 10. 17, 24.

Then came to him a certain Lawyer, asking him, *what he must do to inherit eternal life?* *Jesus* sent him to the Law; and by the Parable of the man that fell amongst Thieves, taught him who was his Neighbour. *Luke* 10. 25, 37.

Afterwards it came to pass, that as he went, he came to a certain Town, and was received into the house of *Martha*, she her self ministring to him, whilst *Mary* heard the words of *Jesus*, for which she was preferred before *Martha*. *Luke* 10. 38, 42.

Of *Martha* and *Mary*.

And it came to pass as he was praying in a certain place, when he ceased, one of his Disciples said unto him, *Lord, teach us to Pray, as* John *taught his Disciples*: Whereupon he, the second time prescribed to them the Lords Prayer: using arguments also to stir them up to constancy in Prayer, and for the confirmation of their Faith in obtaining their sutes. *Luke* 11. 1, 13.

He teaches the Lords Prayer.

Then cast *Jesus* a Divel out that was dumb, and the multitude

titude marvelled, and he confirmed against some blasphemers, that he did not cast out Divels through *Beelzebub*. *Luke* 11. 14, 26.

And it came to pass as he spake these things, that a certain woman of the compa ny said unto him, *Blessed is the womb that bare thee*, &c. to whom he replied. *Luke* 11. 27, 28.

And when the multitude were gathered thick together, he began to say: *This Generation seeks a sign, but there shall be none given but that of* Jonas: Adding, that the Queen of the *South*, and the *Ninivites* should condemn that Generation, charging them to take heed that the light which was in them, were not darkness. *Luke* 11. 29, 36. Of the Queen of the South and the *Ninivites*.

When *Jesus* had spoken these things, a certain *Pharisee* desired him that he would dine with him: and wondring that *Jesus* had not first washed, he was severly reprehended, with the rest of the *Pharisees*, by *Jesus* for their outward holiness, or simulation, and for their inward wickedness, covetousness and pride: and he pronounced a Wo likewise to the *Lawyers*. *Luke* 11. 37, 54.

In the mean time when there was gathered together an innumerable company, *Jesus* said to his Disciples, *Take heed of the Leaven of the* Pharisees *which is Hypocrisie: and fear not them which kill the body*. *Luke* 12. 1, 12.

And one of the company said to him, *Master speak to my Brother that he divide the Inheritance with me*: To whom *Jesus* said, *who made me a Judge?* And upon this occasion he preached against Covetousness in the Parable of the rich man that would build great Barns: as also against all anxious, distrustful, and unprofitable carking about the necessaries of this life; commanding them rather to seek the Kingdom of God: and to be like them that wait for the coming of their Lord as becomes every faithful and wise Steward: Telling them that he would send the fire of division into the earth, and upbraided them that they could not find out that that was the appointed time. *Luke* 12. 13, 59. He refuses to be a Judge.

There were present at that season some that told him of the *Galileans*, whose blood *Pilate* had mingled with their

Sacrifices, from which occasion he preached Repentance, and propounded to them the Parable of the Fig-tree, that had no fruit. *Luke* 13. 1, 9.

Exhorts to Repentance.

As he taught in one of the *Synagogues* on the *Sabbath* day, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together; whom *Jesus* healed, and defended his deed against the Ruler of the *Synagogue* that was full of indignation. Then did he liken the Kingdom of Heaven to a *Grain of Mustardseed*, and to *Leaven*. *Luke* 13. 10, 21.

Then went he through all the Cities, and villages teaching, and journying towards *Jerusalem*, to wit, to the Feast of *Dedication*. *Luke* 13. 22.

Few to be saved.

As he went, one said to him, *Are there few that shall be saved?* To whom he answered, commanding to strive to enter in at the straight Gate. *Luke* 13. 23, 30.

On the same day some of the *Pharisees* came to him, saying, *Get thee out, and depart hence, for* Herod *will kill thee*; to whom he gave a resolute answer. *Luke* 13. 31, 35.

And it came to pass as he went into the House of one of the chief *Pharisees* to eat Bread, there was one present that had a Dropsie, whom he healed, and defended the deed though it was done on the *Sabbath* day. He also spake a Parable to them that were bidden, and instructed him that had invited him. *Luke* 14. 1, 14.

And when one of them that sate at meat with him heard these things, he said unto him; *Blessed is he that shall eat Bread in the Kingdom of God*: To whom *Jesus* answered, and propounded to them the Parable of the great Supper, and of the several excuses that those that were invited, made. *Luke* 14. 15, 24.

Life to be laid down for Christ.

And there was a great multitude that went with him, and he turned and preached unto them, that life it self is to be laid down for Christ. He also propounded to them the Parables, of the man that was about to build a Tower, and of the Kings going to War. *Luke* 14. 25, 35.

And there came to him all the *Publicans* and sinners for to hear him, and the *Scribes* and *Pharisees* murmured, where-

whereupon he spake unto them the Parables of the lost Sheep, of the Groat, and of the Prodigal Son. *Luke* 15. 1, 32. The parable of the lost sheep, &c.

He also told to his Disciples the Parable of the unjust Steward accused to his Lord: together with the application of the same: and the *Pharisees*, that were covetous, when they heard these things, derided him. Then preached he against them, and taught many other things, and declared the Parable of the Rich man fareing deliciously, and of *Lazarus* the beggar. *Luke* 16. 1, 31. Of *Dives* and *Lazarus*.

Moreover he said to his Disciples, *Wo to them by whom offences come*, and taught, that a brother sinning against a man is to be forgiven. *Luke* 17. 1, 14. Of offences.

Hereupon his Disciples said to him, *Lord encrease our Faith*, to whom he answered concerning the power of Faith; and by the Parable of the servant coming from plough and straightway ministring, he shewed that they are unprofitable servants when they have done all, having done no more than what was their duty. *Luke* 17. 5, 10. The power of faith.

And it came to pass as he went to *Jerusalem*, that he passed through the midst of *Samaria*, and *Galilee*, and as he entred into a certain village, there met him ten Lepers, who, as they were going according to his command, to the Priests, they were cleansed, of whom one of them came back to *Jesus* to give him thanks, and he was a *Samaritane*. *Luke* 17. 11, 19. Cures ten Lepers.

The *Pharisees* asking *Jesus* when the Kingdom of God would come? He answered, *That the Kingdom of God would not come with observation*: but that it is within: and further said to his Disciples, that according to the days of *Noe*, and *Lot*, so shall be the day in which the Son of man shall be revealed: but that he was first to suffer many things. *Luke* 17. 20, 37.

Then spake he to them a Parable that they should always pray, by the example of the widow interceeding to the unjust Judge: whereas God is a Righteous revenger. *Luke* 18. 1, 8. To pray always.

He spake also to some that perswaded themselves that they were just, and despised others, the Parable of the

The Pharisee and Publican.

Pharisee, and *Publicane* praying in the Temple. *Luke* 18. 9, 14.

And it was at *Jerusalem* the Feast of the *Dedication*, and it was winter, and *Jesus* walked in the Temple in *Solomons* Porch: Then came the *Jews* round about him and said unto him, *How long doest thou make us to doubt? If thou beest the* Christ *tell us plainly?* which he avouched by his works, saying, *I and the Father are one:* whereupon they again took up stones to stone him. And he defending himself to be God by the Scriptures, and his works, they sought again to take him, but he escaped out of their hands. *John* 10. 22, 39.

Preaches and heals.

Then he went again beyond *Jordan* where *John* at first did Baptise, and there he abode, and many resorted to him; and as he was wont, he taught them, and healed them, and many believed on him there. *Luke* 18. 40, 41, 42. *Mark* 10. 1. *Matth.* 19. 1, 2.

About Divorce.

Then came to him the *Pharisees* tempting him, saying, *Is it lawful for a man to put away his wife for every cause?* *Jesus* denied it, and gave an answer to the *Pharisees*, objecting the *Bill of Divorce* which *Moses* commanded: He answered his Disciples also who said, that then *its better for a man not to marry.* *Mark* 10. 2, 12. *Matth.* 19. 3, 12.

He blesses little children.

At this time they brought unto him little children that he should lay his hands upon them, and pray, and his Disciples forbad them; for which, being rebuked by *Jesus*, *he laid his hands upon them, and blessed them*, and then departed from thence. *Luke* 18. 15, 16, 17. *Mark* 10. 13, 16. *Matth.* 19. 13, 14, 15.

Jesus going from thence, as he was in the way, there met him a young man, one of the Rulers, very rich, saying unto him, *Good Master, what must I do to inherit eternal life?* And *Jesus* having spoken concerning the title that he gave him, sent him to the Commandments, and he replying, that he had observed them, *Jesus* loved him: but bidding him to sell all that he had, and give it to the poor, he went away sorrowful. *Luk* 18. 18, 30. *Mark* 10. 17, 31. *Matth.* 19. 16, 30.

Then *Jesus* inveighed bitterly against covetous rich men:

men: and when *Peter* said, *Behold we have left all to follow thee*, he made notable promises to all such, whereof some were peculiar to the Apostles: Adding withal, *that many which were last should be first, and the first should be last*, which he declared by a Parable of labourers in a Vineyard: For *many were called, but few chosen*. *Luke* 18. 28. 29. 3. *Matth.* 19. 27, &c. *Mark* 10. 23, &c. Against Covetousness.

Lazarus of *Bethany* being sick, his Sisters sent to tell *Jesus* thereof, who as soon as he heard it, tarried two days in the place where he was: but afterwards he said to his Disciples, *Let us go again into* Judea: they said to him, the Jews *of late sought to stone thee, and goest thou thither again? Jesus* answering, said unto them, Lazarus *sleepeth* (meaning that he was dead.) Let us go to him (said *Thomas*) that we may die with him. *John* 11. 1, 6. *Lazarus*'s sickness and death

Jesus came nigh to *Bethany*, and found that *Lazarus* had been buried four days: and *Mary* hearing of it, came quickly to him out of the Town, where *Martha* also met him, and *Jesus* seeing her weep, he wept also, and coming to the grave, he bad them remove the stone, and, giving thanks to his Father, called *Lazarus* out of the grave, whereupon many believed on him: but some went to the *Pharisees* and told them what things *Jesus* had done. *John* 11. 17, 54. *Jesus* raises him.

Hereupon the *Pharisees* called a Councel, where *Caiphas* prophecied concerning *Jesus*, and from that day they consulted together that they might put him to death, commanding that if any one knew where he was, they should give them notice that they might take him. *Jesus* therefore walked no more openly amongst the *Jews*, but went unto a City, called *Ephraim*, and there continued with his Disciples. *John* 11. 54.

After this they went up to *Jerusalem*, and as they were in the way, *Jesus* went before them, and they were afraid, and he again took the twelve, and began to tell them what things should happen unto him, but they understood none of those things. *Luke* 18. 31, 34. *Mark* 10. 32, 33, 34. *Matth.* 19. 17, 18, 19. He foretells his sufferings.

Then

Then came to him *James* and *John*, the sons of *Zebedee*, and their mother, desiring that they might sit, the one on his right hand, and the other on his left; but he repelled them with his answer, and when the rest were displeased with their request, he admonished them all, that he that would be great and first amongst them, must be the Minister and Servant of all. *Mark* 10.35,45. *Matth.* 19.20,28.

He cures the blind man.

And it came to pass when *Jesus* came nigh to *Jericho*, a certain blind man sate begging by the way side, and asking who it was that passed by, and hearing that it was *Jesus* of *Nazareth*, he (though he was rebuked) earnestly implored his mercy, and being called by *Jesus*, he received his sight, and followed him, Glorifying God. *Luke* 18.35,43.

Calls Zacheus.

Then *Jesus* entred, and passed through *Jericho*, and espying *Zacheus* in a *Sycamore* tree, he said unto him, *I must abide at thy house to day*. *Luke* 19.1,10.

And as *Jesus* went out of *Jericho*, a great multitude followed him: and he restored sight to two blind men, whereof *Bartimeus* was one, and they followed him. *Mark* 10. 46,52. *Matth.* 19.29,34.

Ten pounds given to ten servants.

Being come nigh to *Jerusalem*, because they thought that the Kingdom of God should immediately appear, as he went forwards, he told the Parable of the Noble man that went into a far Countrey, who gave to his ten servants ten pounds to occupy therewith till he returned, and when he came back, knowing which had gained most by trading, he rewarded each of them according to the proportion of their gain. *Luke* 19,11,27.

Now the Passover was at hand, and many went out of the Countrey up to *Jerusalem* before the Passover, that they might purifie themselves, *John* 11.55. 56, 57.

And *Jesus*, six days before the Passover, came to *Bethany*, and they made him a Supper, and *Lazarus* sate with him, and *Mary* anointed his feet, & wiped them with the hairs of her Head, whom *Jesus* defended against *Judas*: and much people came thither, not onely for *Jesus* sake, but that they might see *Lazarus*: But the chief Priests consulted how they might put *Lazarus* to death, because many of the *Jews* believed

believed by reason of him. *John* 12. 1, 11. *Mark* 11. 1, 7. *Matth.* 21. 1, 7. *Luke* 19. 28, 35.

After this *Jesus* went before, ascending up to *Jerusalem*; and it came to pass that when he was nigh to *Bethphage*, and *Bethany*, at the Mount of *Olives* (the 29th day of our *March*) he sent two of his Disciples for an Ass-colt that was tyed. *Matthew* mentions the Dam also: and they brought the Colt unto *Jesus*, and cast their Garments on the Colt, and set him thereon, and much people that came to the Feast, met him, many casting their Garments in the way, and others cut down branches of the Trees and strewed them in the way, and when he was come unto the descent of the Mount of *Olives*, the company that went before and that followed, cried, *Hosanna to the Son of David*; then said some of the *Pharisees* to him, *Master, rebuke thy Disciples: Jesus* answered them; and the *Pharisees* thereupon said amongst themselves, *Perceive ye not that we prevail nothing? Behold the world is gon after him. John* 12. 12, 18. *Luke* 19. 36, 40. *Mark* 11. 8, 9, 10. *Matth.* 19. 8, 9. He rides into *Jerusalem.*

When *Jesus* was come nigh, seeing the City, he wept over it, foretelling the utter destruction thereof. *John* 12. 19. *Luke* 19. 41, 42. *Mark* 11. 10, 11. He wept over *Jerusalem.*

And when he was entred into *Jerusalem*, all the City was moved saying, *who is this?* And *Jesus* entred into the Temple of God, and cast out those that bought and sold in it, and healed both blind, and lame in it: and justified the children who cryed, *Hosanna*, in the Temple, against the *Priests*, and *Scribes* that were displeased at it. He also taught daily in the Temple, those that heard him being very attentive: But the chief *Priests* and *Elders* of the People sought to destroy him. *Luke* 19. 45, 46. *Mark* 11. 11. *Matth.* 21. 12, 13, 14, 15, 16. Children cry *Hosanna.*

Some *Greeks* of those that came to worship at the Feast, desired to see *Jesus*, and he answered them that told him: also by preaching of his Passion, and calling upon his Father he received an answer from Heaven, which some thought to be Thunder, others an Angel: and speaking again of the lifting up of the Son of man from the earth, he A voice from heaven.

he answered them that asked him, *who this Son of man was?* Then going from thence, he hid himself from them: and when it was evening, he went with his Disciples unto *Bethany*: and though he had done so many miracles amongst them, yet did they not believe, that the word of *Isaias* might be fulfilled. Yet nevertheless many of the Rulers believed on him, but did not confess him for fear of the *Pharisees*. *Jesus* crying out therefore, preached concerning Faith in him. *John* 12. 20, 50. *Mark* 11. 17.

He curses the Fig-Tree.

On the morrow when he came from *Bethany*, he was an hungry, and seeing a Fig-tree that had onely leaves on it, he cursed it, and it straitway withered. Then they came to *Jerusalem*, and entring into the Temple, he again cast out those that sold and bought there, and would not that any should carry a vessel through the Temple; and crying out, he taught concerning Faith in himself: But the chief *Priests* sought how they might destroy him: for they feared him, because all the people were astonished at his Doctrine: and when evening was come *Jesus* went out of the City. *Mark* 11. 12, 19. *Matth.* 21. 18, 19.

Power of Faith.

And when they returned in the morning, as they passed by the Fig-tree, they saw that it was dried up by the roots, which *Peter* shewing to *Jesus*, he preached unto them of the power and virtue of Faith, but especial in Prayers. And they came again into *Jerusalem*, and as he was walking in the Temple and teaching, the chief *Priests*, *Elders*, and *Scribes* came unto him, saying, *By what authority doest thou these things? Jesus* answered by asking them concerning *Johns* Baptism. He also spake unto them the Parable of the two Sons, asking them, which of the two did the will of his Father? and applied it unto them. As also the Parable of the vineyard let out to Husband-men, and of their killing the Heir of the vineyard, together with the application thereof: And from that hour they sought to take him: but they feared the People, for they took him for a Prophet. Again he propounded to them the Parable of the marriage of the Kings Son, and the refusals, and excuses of some that were bidden, and the wickedness and punish-

Parable of the vineyard and wedding Feast.

ments

ments of others, especially of him that had not on the wedding Garment. Then went the *Pharisees*, and took Counsel how they might intangle him in his talke: wherefore they sent out unto him their Disciples, with the *Herodians* saying, *Is it lawful to give tribute to Cesar, or not?* These being astonished at his answer, left him, and went their way. *Luke* 20. 1, 8, 9, 19, 20, 40. *Mark* 11. 20, 33, & 12. 1, 12, 13, 37. *Matth.* 21. 19, 46. & 22. 1, 46. They lay snares for him.

The same day there came to *Jesus* the *Saducees*, asking him of the woman that had seven Brethren to her Husbands, which of them should be her Husband in the Resurrection? and when the multitude heard his answer whereby he proved the Resurrection, they were astonished at his Doctrine: Then a *Pharisee* that was a *Lawyer*, tempted him, asking which was the great Commandment in the Law? to whom he answered, and asked the *Pharisee* whose Son Christ is? and no man was able to answer him a word, neither durst any man from that day forth, ask him any more questions. *Luke* 20. 41, 44. He proves the Resurrection.

Then spake *Jesus* to the multitude, and to his Disciples concerning the *Scribes* and *Pharisees*, denouncing eight woes against them: and turning his speech to the City of *Jerusalem*, he accused her of cruelty, and obstinacy, and foretold her desolation. *Luke* 20. 45, 46, 47. *Mark* 12. 38, 39, 40. *Matth.* 23. 1, 39. Eight woes against the Pharisees.

And as *Jesus* sate over against the Treasury he saw a widow casting in two mites, whom he preferred before them that cast in more. *Luke* 21. 1, 4. *Mark* 12. 41, 44. The poor widows charity.

When he was gone out of the Temple his Disciples shewed him the stately buildings, and stones of it, whereupon he foretold the ruine thereof. *Luke* 21. 5, 36. *Mark* 13. 1, 37. *Matth.* 24. 1, 51.

And as he sate on the Mount of *Olives* over against the Temple, his Disciples asked him when these things should be, and what should be the sign of his coming, and of the end of the world? To whom he at large answered concerning the signs of them both: and warned them to watch, and be ready, because they knew not the hour when He foretels the destruction of the Temple, and the end of the World.

the Lord would come, and he taught the same thing by the Parable of the ten Virgins: As also by the Parable of the Talents delivered to the Servants to trade withal; and described the Judgement of this world (perhaps as a Type of that) by setting the Sheep on the right hand, and the Goats on the left, and giving sentence upon each of them. By day he taught in the Temple, but at night he went into the Mount of *Olives*: and all the People came unto him early in the morning, and he taught them in the Temple. *Matth.* 25. 1, 46. *Luke* 21. 37, 38.

Foretells his death.

And it came to pass when *Jesus* had finished these sayings, he said unto his Disciples, *Ye know that after two days is the Passover, and the Son of man shall be betrayed to be crucified*: About which time they consulted together in the Palace of the *High Priest*, that they might kill *Jesus*: But they said, *not on the feast day, lest there be an uproar amongst the People.* *Mark* 14. 1, 2. *Matth.* 26. 1, 5.

And is anointed.

As *Jesus* was in the House of *Simon* the *Leper*, he defended a woman that powred an *Alabaster* Box of Ointment on his Head, as he sate at meat, against his Disciples that murmured at it, and foretold his Burial. *Mark* 14. 3, 9. *Matth.* 26. 6, 13.

Then entred Satan into *Judas*, who offered himself and covenanted to betray him. *Luke* 22. 1, 3. *Mark* 14. 10, 11. *Matth.* 26. 14, 15, 16.

* *The fourth and last Passover, in which* Christ (*our Passover*) *was Sacrificed.* 1 Cor. 5. 7. *and so an end was put to all the Legal Sacrifices which prefigured this only one. The fourth, or middle year of the last week of* Daniel *now beginning.* Dan. 9. 27.

The Passover is prepared.

IN the first day of unleavened Bread, when the Passover was slain (*April* 2.) his Disciples asked him where they should prepare it? Then he sent *Peter* and *John* into the City, telling them that there should meet them a man bearing a pitcher of water, by following of whom, they should

should find a Guest-chamber ready furnished by the good man of the House. *Mark* 14. 12, 16. *Matth.* 26. 17, 18, 19.

And in the evening he went thither with the twelve, and when they had sate down and eaten, *Jesus* said, *I have greatly desired to eat this Passover with you before I suffer*: And he commanded them to divide the Cup amongst themselves: saying, *I will not any more eat of the Passover, or drink of the fruit of the Vine, until the Kingdom of God shall come*; Then said he, *One of you shall betray me*, and they began to be sorrowful, and to say unto him one by one, *Is it I?* and he answered, *It is he that dippeth his hand with me in the dish*: and to *Judas*, asking *Is it I?* he answered, *Thou hast said*. *Luke* 22. 14, 18. *Mark* 14. 17, 18, 21. *Matth.* 26. 21, 25. *Judas* the Traytor.

Also whilst they were eating *Jesus* instituted the Sacrament of his Body and Blood in Bread and Wine after he had supped, adding, *I will not henceforth drink of the fruit of the vine, till I shall drink it new with you in the Kingdom of my Father?* But, *behold* (saith he) *the hand of him that betrays me, is with me at the Table*, then they began to enquire amongst themselves if any among them should do this. *Luke* 22. 19, 23. *Mark* 14. 22, 25. *Matth.* 26. 25, 26. The Lords Supper instituted.

There was also a strife amongst them which of them should be accounted greatest: when Supper was ended, *Jesus* arose and laid aside his Garments, and took a Towel and girded himself therewith, and began to wash, and wipe his Disciples feet, and *Peters* also, who at first denied it, but afterwards desired it. This being done, *Jesus* sate down again, saying, *I have shewed you an Example, that as I have done, you might likewise wash one another's feet: He that will be greatest among you, let him be the least*: Yet he added, *I do not speak of you all; for I know whom I have chosen*. When he had said these things he was troubled in spirit, and testified, saying, *One of you shall betray me*: His Disciples therefore looking one upon another, were uncertain of whom he spake: *Peter* therefore beckened to the beloved Disciple that he should ask who it was: *Jesus* answered, *he it is to whom I shall give a sop after I have dipped* He washes his Disciples feet.

it, and he gave the sop to *Judas*, and said unto him, *what thou dost, do quickly.* *Judas* having received the sop went out immediately; and it was night. *Joh.* 13. 2, 38. *Luk.* 22. 24, 30.

When *Judas* was gone out *Jesus* said, *Now is the Son of man Glorified, and God is glorified in him*: and he told them of his sudden departure, and exhorted them to the mutual love one of another. He said also, *Simon, Simon*, behold *Satan hath desired you, that he might winnow you as wheat: but have pray'd for thee*: and do thou *strengthen thy brethren*: and when *Peter*, too confidently, said, *I will lay down my life for thee*, he answered, *The Cock shall not Crow till thou hast denied me thrice.* Then said he unto them, *He that hath a purse, let him take it, and he that hath not a sword, let him buy one*: Some answering, Here are two Swords, he said, *It is enough.* *Luk.* 22. 31, 38.

Faith shall not fail.

Then did *Jesus* comfort them against the sorrow which they conceived for his Death: and to the questions of *Thomas*, *Philip*, and *Judas* (who is also *Libbæus*, surnamed *Thaddæus*, another of the Son of *Alphæus*, and brother of *James*) he answered every one particularly, promising them that the holy Ghost should be their Teacher: And left his Peace with them: and again admonished them of his approaching Death, and of the joyful fruit thereof: Adding, *Arise, let us go hence*: And when they had sung an *Hymn*, they went out towards the mount of *Olives*. *John* 14. 1, 31. *Mark.* 14. 26. *Matth.* 26. 30.

He comforts his Disciples.

In the way as they were going, by the parable of the Vine, & the branches, he exhorted them to bring forth fruit, and to remain in the Love of God towards them, and mutually to love one another, and to abide patiently the hatred of the World, which hates Christ himself: and that they should not be offended for persecutions. *John* 15. 27. And again he comforted them against sorrow for his Death by the promise of sending them the *Comforter*, the Spirit of truth, whose Office against the World, and towards them he describeth. And admonished them that *yet a little while, and they should not see him*: and they, not understanding what that meaned, he explained it unto them: and told

The Parable of the vine and branches.

them

them that their aforesaid sorrow should be turned into joy, by the example of a woman bringing forth a man-child: As also by the promise of his returning to them, by the love of the Father towards them, and by his ready hearing of their Petitions that they should make in his Name. And when he said, *I came forth from the Father, and am come into the world*, and again, *I leave the world and go unto the Father*, his Disciples answered, *Lo, now thou speakest plainly: we believe thou camest from God:* To this *Jesus* replied, that the time was now come that they should be scattered every one to his own, and that himself should be left alone, and at last concluded with a most Divine Prayer to the Father for the mutual illustration of his own, and the Fathers Glory: As also for the Apostles, and the whole company of believers. *John* 16. 1, 33. & 17. 1, 26.

His Divine Prayer.

When *Jesus* had spoken these things, he went with his Disciples (as he was wont) over the Brook *Cedron*, to the Mount of *Olives*. Then said *Jesus* unto them, *all ye shall be offended because of me this night. But after I am risen again, I will go before you into Galilee:* and when *Peter* said, *Though all men should be offended, yet will not I; Jesus* said, *To Day, even this night before the Cock-crow thou shalt deny me thrice;* but both he, and all the Disciples replied, *Though we should die with thee, yet we will not deny thee. John* 18. 1. *Luke* 22. 39. *Mark* 14. 27, 31. *Matth.* 26. 31, 35, 36.

He foretells *Peters* denial

Then came they to a place called *Gethsemane*, where was a Garden into which *Jesus* entred, and his Disciples, unto whom he said, *Pray ye that ye enter not into Temptation: Sit here, while I go and Pray yonder.* And he took *Peter*, and the two Sons of *Zebedee* with him, and began to be very sorrowful, and he said unto them, *Tarry here and watch*, and going from them about a stones cast, he kneeled down and Prayed that the Cup might pass from him: and there appeared an Angel from Heaven, strengthening him. Then he returned and finding his Disciples sleeping, he reprehended and admonished them: and then went the second time, and prayed more earnestly, and being in an Agony his sweat was as drops of blood: and coming again, he found them sleep-

Jesus in his Agony

sleeping for sorrow, for their eyes were heavy; and therefore he again admonished them, and they knew not what to answer. Then left he them, and went away again and prayed the same words: after which coming to his Disciples, he said unto them, *Sleep on now, and take your rest: Behold the time is come, and the Son of man is betrayed into the hands of sinners: Arise, Let us be going: Behold he is at hand that doth betray me.* Luk. 22.46. *Mar.* 14.32, 42. *Mat.* 26.36, 46.

He is betrayed by Judas.

While *Jesus* yet spake, Behold *Judas* (who knew the place, because *Jesus* often resorted thither with his Disciples) with the chief *Priests*, *Pharisees*, Captains of the Temple, and *Elders* of the People, and Officers, and a Band sent from them, came thither with Lanthorns, and Torches, and a great multitude with swords and staves. And *Judas* had given them a sign, saying, *Whomsoever I shall kiss the same is he, and he* straitway kissed *Jesus*: To whom *Jesus* said, *wherefore art thou come? Betrayest thou the Son of Man with a kiss?* *John* 18. 23. *Luke* 22. 47, 48. *Mark* 14. 43. 47. *Matth.* 26. 47, 56. But *Jesus* knowing all things that should come unto him, went out, and said unto them, *Whom seek ye?* they said unto him, *Jesus* of *Nazareth*. *Jesus* said unto them, *I am he*: and they went backwards and fell to the ground. He asked them again, and answered them as at first, adding *If ye seek me, let these go away.* *Joh.* 18.4, 9. Then they took him; and when those that were about *Jesus* saw what would follow, they said to him, *Lord shall we smite with the Sword?* and *Peter* struck off the right ear of *Malchus*. To whom *Jesus* said, *Put up thy sword: Cannest thou not pray, and have more than twelve Legions of Angels? Shall not I drink of the Cup that my Father hath given me? Suffer you thus far*; and he touched his ear and healed him. And *Jesus* said unto them, *Do ye come out against a Thief with Swords and Staves? But this is your hour, and the power of Darkness.* Then all his Disciples left him and fled, and a certain young man (of their company) being laid hold of, left his linen cloth, and fled from them. *John* 18.10, 11. *Luke* 22.49, 50, 51. *Mark* 14.48, 52. *Mat.* 26.57, 75.

Then they bound *Jesus*, and brought him, first to *Annas*,

nas, the Father in law of *Caiphas*, who sent him bound to *Caiphas* the high *Priest*, who formerly had prophesied, that it was *expedient that one man should die for the People*. There were all the chief *Priests*, and *Elders*, and *Scribes* of the People gathered together. Then *Caiphas* asked *Jesus* concerning his Disciples, and his Doctrine: *Jesus* answered, *I spake openly to the world, ask them that heard me*: then one of the Officers stroke him with a staff: To whom he said, *If I have well spoken, why smitest thou me?* Then all the Council sought false witnesses against him, and found none. At last two false witnesses came, but their testimony agreed not. *Caiphas* then said, *Answerest thou not to what they witness against thee?* But *Jesus* held his peace. Then he adjured him to tell whether he were the *Christ*, and *Jesus* answered, *I am: and ye shall see the Son of Man sitting at the right hand of the power of God, and coming in the Clouds of Heaven.* Wherefore they judged him guilty of death for this blasphemy. Then did they mock him, and spit upon him, and cruelly beat him with buffets and staves: and covering his face, they said, *Prophesie who smote thee?* and many other things they spoke against him reproachfully. *Joh.* 18.12,27. *Luk.* 22.54,65. *Mar.* 14.53,72. *Mat.* 26.57,75.

He is sent bound to *Caiphas*.

False witnesses against him

He is judged guilty of death and abused.

Peter followed afar off that he might see the end, and so did another Disciple that was known to the high *Priest*, and went with *Jesus* into the Pallace, but *Peter* stood without at the door: then that other Disciple spake to her that kept the door, and brought him in. And as *Peter* was warming himself at the fire (for it was cold) the maid that kept the door asked him, and affirmed that he was one of his Disciples, but he denied it, or that he knew him, or knew what she said. A little after he went out into the Porch, and the Cock crew. And as he was going out another maid saw him, and said to the by-standers, *This fellow was also with* Jesus *of Nazareth*; Also another said, *Thou art also one of them*; Then he again denied it with an Oath: and about an hour after they that stood by said, *Thy speech bewrayeth thee*: and the Cousin of *Malchus* amongst the rest said, *Did not I see thee in the Garden with him?*

Peter denies him.

him? and while he yet spake the Cock crew the second time: then the Lord turned, and looked upon *Peter*, and he remembring the words of *Jesus*, went out, and wept bitterly. *John* 18. 25, &c. *Luke* 22. 55, &c. *Mark* 14. 66, &c. *Matth.* 26. 69, &c.

And Repents.

As soon as it was Day, the *Elders* of the People, and the chief *Priests*, and the *Scribes*, came together, and led him into their Council, saying, *Art thou the* Christ? *Jesus* said unto them, *Ye will not believe, nor answer me, nor let me go.* Yet he said, that he was the Son of God: To which they replied, what need we any further witness. *Luke* 22. 66, 71.

Then straightway in the morning the whole multitude of them arose, and led him bound to *Pontius Pilate*, the Governour, from *Caiphas* to the Hall of Judgement (*April* 3d.) But they went not into the Judgement Hall, lest they should be defiled that they could not eat the Passover: and *Jesus* stood before the Governour. *Pilate* therefore came forth unto them, and said, *What accusation bring you against this man?* they answered, *If he were not a malefactor we would not have delivered him unto thee:* and they accused him, saying, *we found this man perverting the Nation, and forbiding to pay Tribute unto* Cæsar, *saying that he himself is* Christ, *a King:* And when he was accused of the Chief *Priests*, and *Elders*, he answered nothing. Then said *Pilate*, *Hearest thou not how many things they witness against thee?* But he answered him not a word, so that *Pilate* marvelled. Then said *Pilate* to them, *Take ye him and judge him according to your Law:* But they replied, *It is not lawful for us to put any man to Death. Pilate* then entred into the Judgement Hall again, and calling *Jesus*, said unto him, *Art thou the King of the* Jewes? *Jesus* answered, *Saist thou this of thy self, or did others tell it thee of me? Pilate* said, *Am I a* Jew? *Thine own Nation, and the Chief* Priests *have delivered thee unto me: what hast thou done? Jesus* answered, *My Kingdom is not of this world: Pilate* therefore said unto him, *Art thou then a King? Jesus answered, For this cause came I into the world that I might bear witness unto the truth.* Then said *Pilate* to him, *what is Truth?* And when he had

Jesus is sent to Pilate.

had said this, he went out again to the *Jews*, and said unto them, *I find in him no fault at all*: and they were the more fierce, saying, *He stirreth up the People, teaching throughout all* Jewry, *beginning in* Galilee, *to this place*. *Pilate* hearing of *Galilee*, asked him if he were a *Galilean*? and when he knew that he belonged to *Herods* jurisdiction, he sent him to *Herod*, who was in *Jerusalem* in those dayes. When *Herod* saw *Jesus*, he was exceeding glad: But being deceived of his hopes of seing a Miracle, and *Jesus* not vouchsafing any answer, either to him, or to the chief *Priests* and *Scribes* that vehemently accused him, after he had set *Jesus* at naught, and mocked him, he sent him back to *Pilate*, arayed in a gorgeous robe: and *Herod*, and *Pilate* were made friends that very day. *John* 18. 28, 40. *Luke* 23. 1, 16, 25. *Mark* 15. 1, 5. *Matth.* 27. 11, 26.

Pilate cleers him

He is sent to *Herod*, who abuses him.

Then *Pilate*, when he had called the Chief *Priests*, and the *Rulers*, and the People, he said unto them; *Neither I, nor* Herod *find any fault in him, nor any thing worthy of Death: I will therefore chastise him and release him.* For he was of necessity (according to the custome) every Feast to deliver to the People one Prisoner whomsoever they would. And the multitude crying out aloud, began to desire that he would do unto them as he ever had done. Then said *Pilate*, *ye have a custom that I should release one unto you at the Passover: Will ye therefore that I release unto you the King of the* Jews, *or* Barabbas? For he knew that the chief *Priests* had delivered him up of envy: But they stirred up the People that they should rather desire *Barabbas*, who was a notable Thief, who lay bound for insurrection, and murther in the City. When *Pilate* was set down on the Judgement seat, his Wife sent to him, saying, *Have thou nothing to do with that just man: For I have suffered many things in my dreams by reason of him this day*. *Pilate* therefore spake unto them again, being willing to release *Jesus*, *which of them will ye that I release unto you?* They all cryed out, saying, *Not him but* Barabbas. *Pilate* replied, *What then will ye that I shall do unto him whom ye call King of the* Jews? and they all cryed out again, *Crucifie him.*

Pilate again cleers him.

Pilate said unto them the third time, *Why? what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let him go.* But they cryed the more earnestly, *Crucifie him:* and were very instant with loud voices desiring the same. *Mark* 15. 6, 13.

Jesus is scourged, and Crowned with Thorns.

Then *Pilate* took *Jesus* and scourged him, and the Souldiers platted a Crown of Thorns, and put it on his Head, and clothed him with Purple, saying, *Hail, King of the Jews,* and beat him with staves. *Pilate* therefore went forth again unto them, and said unto them, *Behold I bring him forth unto you, that ye may know that I find no fault in him:* Then *Jesus* came forth, wearing the Crown of Thorns, and the Robe, and *Pilate* said unto them, *Behold the man!* When the Chief *Priests*, and *Officers* saw him, they cryed out, saying, *Crucifie him, Crucifie him.* *Pilate* replyed, *Take ye him and Crucifie him; for I find no fault in him.* Then said the *Jews*, *He ought to die, because he made himself the Son of God:* When *Pilate* heard that, he was the more afraid, and went again into the Judgement Hall, and said to *Jesus*, *Whence art thou?* But *Jesus* gave him no answer. Then said *Pilate* to him, *Speakest thou not unto me? Knowest thou not that I have power to Crucifie thee?* *Jesus* answered, *Thou couldst have no power at all except it were given thee from above.* From thence-forth *Pilate* sought to release him: But the *Jews* cryed out, *Then art thou not Cæsars friend.* When *Pilate* heard this, he sate on the Judgement seat, in the place called the *Pavement*, and it was the preparation of the Passover, and about the sixth hour. Then said he to the *Jews*, *Behold your King:* The chief *Priests* answered, *We have no King but Cæsar.* When *Pilate* therefore saw that he prevailed nothing, but the rather a tumult was made, he took water and washed his hands before the multitude, saying, *I am innocent of the blood of this just person; see you to it.* And all the People answered, and said, *His blood be upon us, and our children.* Then *Pilate* being willing to content the multitude, released unto them *Barabbas*, and when he had scourged *Jesus*, he delivered him over to their will, that he might be Crucified, *John* 19. 1, 16, 17, 30.

Pilate condemns him.

Then

Then the Souldiers of the Governour, when they had led *Jesus* into the Hall called *Prætorium*, they called together the whole band; and when they had stripped him, they put upon him a Skarlet Robe, and platted a Crown of Thorns and put it on his Head, and a Reed in his right Hand, and bowing the knee, they mocked him, saying, *Hail, King of* Jews. And when they had spat on him, they took the Reed, and smote him on the Head: and when they had mocked him, they took off the Purple, and put his own clothes on him, and led him out to Crucifie him. *Matth.* 27. 27, 31. *Mark* 15. 16, 37. He is mocked.

Then *Judas* which had betrayed him, when he saw that he was condemned, repented himself and brought the thirty pieces of Silver to the chief *Priests*, confessing his sin unto them: and casting the Silver pieces into the Temple, went and hanged himself: and they bought with them the *Potters Field*, that the Prophesie might be fulfilled. *Matth.* 27. 3, &c. *Judas* hangs himself.

And *Jesus* came forth carrying his Cross, but as they were leading him, they found one *Simon* of *Cyrene*, as he came out of the Countrey, whom they took, and compelled to carry the Cross after *Jesus*: There were also two Thieves that were led with him to be Crucified. And there followed a great multitude of People, and of women that lamented, to whom *Jesus* turned and foretold the lamentable destruction of *Jerusalem*. And when they were come into the place called *Calvary*, but in the *Hebrew*, *Golgotha*, they gave him to drink Wine mingled with *Myrrhe*, and vinegar mingled with *Gall*, and when he had tasted it, he would not drink it: and they Crucified him there (and it was the third hour) and two Thieves with him, one on the right hand, and the other on the left. And *Jesus* said, *Father forgive them, for they know not what they do.* And *Pilate* wrote a Superscription in *Hebrew*, *Greek*, and *Latine*, and put it on the Cross which, at the request of the chief *Priests*, *Pilate* would *Jesus* carries his cross. He is Crucified

not alter. And after they had crucified him, they divided his Garments into four parts, to every Souldier, that was imployed in his execution, a part: and cast Lots for his Seamless Coat, whose it should be; that the Scripture might be fulfilled: and sitting down they watched him there; and the People stood beholding him: But they that passed by, reviled him, wagging their heads, and saying, *Oh, thou that destroyest the Temple, and buildest it in three Days, save thy self: If thou beest the Son of God, come down from the Cross.* Likewise also the Chief *Priests*, and *Rulers*, with the People, and *Scribes*, and *Elders* mocking, and scoffing, said amongst themselves: *He saved others, himself he cannot save. If he be the King of Israel, If thou Christ, the chosen of God, let him come down from the Cross, and we will believe him. He trusted in God let him deliver him if he will have him; For he said, I am the Son of God:* The Souldiers also mocked him, and coming to him, offered him Vinegar, saying, *If thou be the King of the Jews, save thy self.* The Thieves also that were Crucified with him, cast the same in his Teeth. And one of them, continuing his railing against him, the other being converted, rebuked him, and said unto *Jesus, Lord remember me when thou comest into thy Kingdom:* To whom *Jesus* answered, *To day shalt thou be with me in* Paradise. And there stood by his Cross the Mother of *Jesus*, and his Mothers Sister, *Mary*, the wife of *Cleophas*, and *Mary Magdalene*: When *Jesus* therefore saw his Mother, and the Disciple whom he loved standing by, he said to his Mother, *Behold thy Son*, and to the Disciple, *Behold thy Mother.* And when the sixth hour was come, there was darkness over all the Land, or Country, until the ninth hour: and about the ninth hour, *Jesus* cried out with a loud voice, *Eli, Eli, lamma sabachani?* and some that stood by, said, *he calleth* Elias. *Luke* 23. 26. 38. *Matth.* 27. 32, 50. *Luke* 23. 44, 45, 46.

And mocked.

The good Thief.

After this, when *Jesus* knew that all things were accomplished,

plished, that the Scripture might be fulfilled, he said, *I thirst.* Now there was set there a vessel full of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyssop, or a Reed, and put it to his mouth, saying, with the rest, *Let be, let us see if Elias will come to save him, and take him down.* But *Jesus*, when he had received the Vinegar, said, *It is finished.* And then again he cryed with a loud voice, *Father into thy hands I commend my Spirit*, and bowing his head, he gave up the Ghost. And when the *Centurion* saw that he so cryed out, and gave up the Ghost, he Glorified God, saying, *Truly this is a just man; Truly this is the Son of God.* Mark 15.38,42.

He gives up the Ghost.

And behold the vail of the Temple was rent in twain from the top to the bottome, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of the Saints, which slept, arose, and came out of their Graves after his Resurrection, and went into the Holy City, and appeared unto many. And the *Centurion*, and they that stood over against, and they that watched *Jesus*, when they saw the Earthquake, and the things that were done, feared greatly, saying, *Truly this was the Son of God.* And all the People that came together to that sight, beholding the things that were done, smote their Breasts, and returned: And his acquaintance, and the Women which followed him from *Galilee*, stood afar off, beholding these things, among whom were *Mary Magdalene*, and *Mary* the Mother of *James* the Less, and Mother of *Joses*, and *Salome*, who also when he was in *Galilee* followed him, and ministred unto him, and many other Women that came up to *Jerusalem* with him. *Luke* 23.47,48,49. *Mat.* 27.51,56.

The Vail of the Temple is rent.

The *Jews* therefore, that the Bodies should not remain on the Cross on the *Sabbath* (for that *Sabbath* was an high day) because it was the preparation, besought *Pilate* that their leggs might be broken, and that they might be taken down. The Souldiers therefore came and brake the leggs of the two Thieves, but not of *Jesus*, because he was already dead. Yet one of them with a spear pierced his side, and there came out Blood and Water, and these things were done

His side is pierced.

that the Scriptures might be fulfilled. *Joh.* 19. 31, 37.

And when Even was now come, because it was the preparation, that is, the Day before the *Sabbath*, there came *Joseph* of *Arimathea*, a Rich man, and an Honourable Councellor, who also looked for the Kingdom of God, a good, and a just man, and one who had not consented to the counsell and deed of them: Being a Disciple, but secretly for fear of the *Jews*, came boldly to *Pilate*, and begged the Body of *Jesus*. *Pilate* marvelled that he was already dead, and calling the *Centurion* asked him, and when he knew it, he gave the Body to *Joseph*. There came also *Nicodemus* (which at first came to *Jesus* by night) and brought a mixture of *Myrrhe*, and *Aloes* about a hundred pound weight: and they took the Body of *Jesus* and wrapped it in a linnen cloth with the spices, as the manner of the *Jews* was to bury. And *Joseph* laid it in his own new Sepulchre, which he had hewen out of a Rock, wherein yet never man was laid, and which was in a Garden in the place where *Jesus* was crucified, rolling a great Stone to the door of the Sepulchre: and *Mary Magdalene*, and *Mary* the Mother of *Joses*, who came with him from *Galilee*, beheld where they laid him, sitting over against the Sepulchre; and they returned and prepared spices and ointments, and rested the *Sabbath* Day according to the Commandment. *Joh.* 19. 38, 42. *Luk.* 23. 50, 56. *Mar.* 15. 42, 47. *Mat.* 27. 57, 61.

His Body is given to *Joseph*.

And buried.

The next Day [*April* 4th.] the *Pharisees* besought *Pilate* that he would command the Sepulchre to be made sure untill the third Day, adding their reason, which, when he had yeelded to, they went and made the Sepulchre sure, sealing the Stone, and setting a Watch.

His Sepulchre is sealed.

In the end of the Sabbath, or when the *Sabbath* was now past [*April* 5.] when it dawned towards the first day of the Week, in the morning very early whilest it was yet dark, came *Mary Magdalene*, and *Mary* the Mother of *James* and *Salome*, bringing Spices which they had bought, that they might see the Sepulchre, and anoint *Jesus*: And they said, *Who shall roll away the Stone from the door for us?* and when the Sun was risen, coming to the Sepulchre they saw the

His Resurrection.

Stone

Stone rolled away: For behold there was a great Earthquake: For the Angel of the Lord came down from Heaven, and rolled away the Stone, and sate upon it: and they went in, but found not the Body of the Lord *Jesus*: and it came to pass, as they were much perplexed thereat, behold two men came to them in shining Raiment; their countenances were as lightening, and their garments white as snow. *Matthew* and *Mark* mention but one Angel: and the Keepers for fear did shake, and became as dead men. And when the Women were afraid and bowed their Faces to the Earth, the Angels said to them, *Fear not ye, I know that ye seek* Jesus *that was Crucified: But why seek ye the living amongst the Dead? He is not here: He is risen as he said, Come and see the place where the Lord was laid, and remember what he said, whilest he was in* Galilee with you, saying, *The Son of man must be delivered into the hands of sinfull men, and be Crucified, and the third day rise again: But go ye quickly, and tell his Disciples, and* Peter, *that he is risen from the dead, and behold he goes before you into* Galilee, *there ye shall see him: behold, I have told you.* Then the women remembred the Words of *Jesus*, and they departed quickly out of the Sepulchre with fear and wonder, and great joy, and ran to tell his Disciples: but they said nothing to any man as they went: for they were afraid. And when the Women told these things to the eleven, and to all the rest, their words seemed to them as idle Tales. But *Mary Magdalene* telling *Peter*, and the other Disciple whom *Jesus* loved, *They have taken away the Lord and we know not where they have laid him*; *Peter* and that other Disciple went out, and came to the Sepulchre: but that other Disciple did outrun *Peter*, and came first to the Sepulchre, and when he stooped down, he saw the linnen clothes lying, but went not in. Then came *Peter* following him, and went into the Sepulchre, and saw the linnen clothes lye, and the napkin that was about his Head not lying with them, but wrapped together in a place by it self: Then went in that other Disciple, and saw and believed, and *Peter* went unto his own home, wondring at what was done: For as yet they knew not the Scriptures, that he must rise again from the

Dead.

Dead. And the Disciples went to their own home. But *Mary Magdalene* stood without at the Sepulchre weeping, and whilest she wept, she stooped down in the Sepulchre and saw two Angels in white, sitting, the one at the Head, the other at the feet, where the Body of *Jesus* had lain: and they said unto her: *Woman, why weepest thou?* She said, *They have taken away my Lord, and I know not where they have laid him:* and when she had thus said, she turned back, and saw *Jesus*, but knew not that it was he. And *Jesus* said to her, *Why weepest thou? Whom seekest thou?* She, supposing that it had been the Gardiner, said, *If thou hast born him hence, tell me where thou hast laid him, and I will take him away:* *Jesus* said to her, *Touch me not, but go and tell my Brethren saying, I go, &c.* And she came and told his Disciples, and those that had been with him, as they were weeping, and mourning, that she had seen the Lord, and that he had said these things to her: But they believed her not. And as the Women went from the Sepulchre (perhaps *Mary Magdalene* was absent) that they might tell his Disciples, behold *Jesus* met them, and said unto them, *All hail*, and they came and held him by the feet, and worshipped him. Then said *Jesus* to them, *Be not afraid, Go and tell my Brethren that they go into* Galilee, *there they shall see me* Joh. 20. 1, 2, 18. Luk. 24. 1, 12. Mar. 14. 1, 11. Mat. 28 1, 8, 9, 10.

Jesus appears to *Mary M.*

And to other Women.

Now when they were going, behold the Watch went into the City, and shewed to the Chief *Priests* all the things that were done: and when they were assembled with the *Elders*, they took counsell, and gave large money to the Souldiers that they should say, that his Disciples came and stole him away whilest they slept: and *if it come to the Governours ears* (said they) *we will perswade him, and secure you.* So they took the money, and did as they were taught: and this saying is commonly reported amongst the *Jews* to this Day. *Mat.* 28, 11, 15.

And to two, going to *Emaus.*

And two of them went into the Country that same Day to a Village sixty Furlongs from *Jerusalem*, called *Emaus*: and as they journeyed, *Jesus* went along with them; and they, telling what things were done concerning *Jesus* of *Nazareth*,

Nazareth, how he was crucified, and that he rose again, *&c. Jesus* shewed them out of the Scriptures that it behooved Christ to suffer, and to enter into his Glory. And in the Village, when he had taken Bread, and given Thanks, and broken it, he was known to them, their eyes being opened, though he appeared in another form, and he vanished out of their sight. And they rose up that same hour, and returned to *Jerusalem* to the eleven, who said to these two, *The Lord is risen indeed, and hath appeared unto* Simon. Then they told them what things were done in the way, and how he was known of them in breaking of Bread: but neither believed they them. *Luke* 24.13 35. *Mar.* 14.12, 13.

And to his Disciples.

Whilest they yet spake, it being evening, in the first Day of the Week, the Doors being shut where the Disciples were gathered together for fear of the *Jews*, came *Jesus* himself and stood in the middest of them, and said, *Peace be unto you:* But they were affrighted supposing that they had seen a Spirit: But he upbraided them with their unbelief, and hardness of heart, because they had not believed those that had seen him since he was risen: and he said unto them, *why are you troubled? see my hands and my feet: A Spirit hath not flesh and bones:* and he shewed them his hands and his feet and his side: And when they believed not for Joy, and wondred, he said unto them, *Have ye here any meat?* and he did eat a piece of broiled meat and an Hony-comb: and his Disciples rejoyced that they had seen the Lord. And he said unto them, *These are the words that I spake unto you, while I was yet with you: That all things must be fulfilled which were written in the Law of* Moses, *and in the Prophets, and in the Psalms of me.* Then he opened their understandings that they might understand the Scriptures, and said unto them, *Thus it is written, and thus it behooved* Christ *to suffer, and to rise from the Dead the third Day, and that Repentance and remission of sins should be preached in his Name among all Nations, and ye are witnesses of these things. And behold I send the Promise of my Father among you: but tarry ye at* Jerusalem *till ye be indued with power from on high.* He said again unto them, *Peace be unto you: as my Father sent me, so send I you. Go ye into all the World,*

His Speeches to them.

and Preach the Gospel to every Creature: He that believes and is Baptized, shall be saved: But he that believes not, shall be damned. And these signs shall follow them that believe: In my Name they shall cast out Devils; they shall speak new Tongues; they shall take up Serpents: and if they drink any deadly thing it shall not hurt them: they shall lay their hands on the sick, and they shall recover. And when he had said these things, he breathed on them, and said, *Receive ye the Holy Ghost: Whose sins ye remit, they are remitted to them, and whose sins ye retain, they are retained.* Thus *Jesus* appeared five times in the first Day of his Resurrection. *Joh.* 20. 19, 23. *Luke* 24. 36, 49. *Mar.* 14. 14, 18.

Thomas his incredulity

But *Thomas* called *Didimus* was not with them when *Jesus* came, and the rest of the Disciples told him, *We have seen the Lord.* But he very confidently professed that he would not believe it. After eight Days [*April* the 12th.] *Thomas* being then present with the rest, *Jesus* came, the doors being shut, and stood in the middest, and said unto them, *Peace be unto you*, and abundantly satisfied *Thomas* his unbelief. *Joh.* 20. 24, 29. *Luke* 24. 36, 40.

His Faith is confirmed.

Then the Eleven Disciples went into *Galilee* unto the Mountain that he had appointed them. And when they saw him, they worshipped him, but some doubted: and when *Jesus* came unto them, he said, *All power is given unto me both in Heaven and Earth, Go therefore and teach all Nations, Baptizing them, &c. and lo I am with you to the end of the world.* Mat. 28. 16, 20. After that, *Jesus* was seen of above five hundred Brethren at once and after that to *James*. 1 Cor. 15. 6, 7.

He appeared again.

And again

Afterwards *Jesus* shewed himself to his Disciples at the Sea of *Tiberias*, or at least to seven of them as they were fishing. For they having fished all night and caught nothing in the morning, *Jesus* unknown unto them, stood upon the shore, and bid them cast their net on the right side of the Ship, & they caught a hundred fifty & three great Fishes: and *Jesus* said unto them, *Come and Dine*; and none of them durst ask him, *Who are thou?* knowing it was the Lord. When they had dined, he charged *Peter* thrice of his Pastorall charge as his loved *Jesus*, and forewarned him what kind of death he should die. And as *Peter* question concerning *John*, he gave

an

an answer that was not rightly understood of the Brethren. *Joh.*21.1,24.

Last of all he appeared to his Disciples in *Jerusalem*, and led them out as far as *Bethany*, and he lift up his hands, and blessed them. And it came to pass that as he blessed them, he was parted from them, and carried up into Heaven. *Luke* 24.50,51. *Mat.*28.19. His Ascension.

This *Jesus Christ* was promised to *Adam* in *Paradise* presently after his fall in those Words, *The Seed of the Woman shall break the Serpents Head*: but whether he should come of *Jew* or *Gentile*, not a word was told him. After this *Abraham* (the *Hebrew*) was given to understand that of his Seed should come the *Messiah*: but of what Tribe, nothing was revealed. To *Jacob* indeed it was shewed, that of the Tribe of *Judah* should *Shiloh* come: but whether Male, or Female, nothing certain. *David* was assured that a Son of his should sit upon his Throne for ever: But till *Isaias*, it was not known that he should be born of a pure Virgin: that a *woman should compass a man*, Isa.7.14. *Behold a Virgin*, that famous Virgin (the Original sets it forth with an Accent) spoken of *Gen.*3.15. *shall conceive and bear a Son*. The very place of his Birth was not set forth till *Micha* did it. *Mich.*5.2. Not the just time till *Daniel* foretold it. *Dan.*9.24. Thus by degrees, and piecemeal (as it were) God spake of old to the Fathers by his servants the Prophets. *Heb.*1.1. Every age almost, brought forth some new thing touching the Babe of *Bethlehem* (lapt up in the swathbands of the Holy Scriptures) either in express and evident terms, and testimonies, or else in mirrors, and miracles. Lastly *John Baptist* (*Fibula Legis & Gratiæ*, as one calls him) the Buckler of the Law, and Gospel, pointed him out with his finger, *Behold the Lamb of God*, &c. The Promises of him to the Fathers. *Chrysolog.*

Now this *Jesus Christ* is the most excellent Person in the world, the fairest amongst men: worth ten thousand of us, as the People said of *David*. 2 Sam.18.3. Look upon him as he is described, *Heb.*1.1,2,3. For his Nobility, He is *Gods own Son*: For his Riches, He is *heir of all things*: For his Wisdom, *He made the Worlds*: For his Eminency, *He is the brightness of his Fathers Glory, and the express Image of his Person*: For his His excellency.

might, *He upholdeth all things by the Word of his Power*: For his Merits, *He hath by himself purged our sins*: For his Preferment, *He sate down at the right hand of the Majesty on High*: Trust.

The quality and kind of *Christs* Death is remarkeable for three Characters which were engraven on the Death of the Cross, which he died.

His painfull Death

1. For the painfulness of it. The nature of that Death was painfull: For Death it self is painfull, no man payes that debt with ease. When *Asa* dies, he cryes, *Ah my feet*. When *David* dyes, he complains, *O my cold Body*. When the *Shunamites* Child dyes, he cryes, *Ah my pained head*. When *Uzziah* dyes, he cryes, *Oh my Leprous skin*. Life is a precious Pearl: But there are three things besides, which made *Christs* Death painfull.

His violent Death.

1. Violence. It's painfull to die of any violent disease: but when five deaths do all concur, and strive which of them shall dispatch the poor man sooneſt, this must needs be more painfull. Such was *Christs* Death, which made him complain. *Psal.* 22. 16. *They pierced my hands and my feet*, and *Joh.* 19. 34. *One of the Souldiers with a Spear pierced his side, and forthwith there came out blood, and water*. Here are five Deaths that invaded a living man: Death on each hand, and on each legg, and death on his side, though this last, came a little too late. Now a violent Death it must needs be, when strong and great nails did pierce the most nervous parts of his Body, his hands and his feet.

His slow Death.

2. Slowness. Four leasurely violent Deaths seized on him. Blood is the life of the living Creature: then look how long his blood was coming out, his Life was dropping out as long. It's a great aggravation for a man to be long a dying, and yet cannot die. To have his torment quick, and yet his Death slow is an Image of Hell, where men *seek Death, and yet cannot finde it*. *Christs* slow Death was divided into four quarters. Death at each hand, and at each foot made his pain the greater. The weight of his Body did hang upon those four tormenting nails, his pierced Hands and Feet, as if Death had delighted to hold *Christ* long at sea, and to deny him it's last sad service.

Christ

Christ had been before dying a terrible Death in the Garden, when he was boiled (as it were) in a bloody sweat: and two circumstances shew that the two Theives Death was nothing in flowness of torment comparable to *Christs* death.

1. The sad and direful preparatories to *Christs* Death, as he was the night before in a Soul-death, when those θρόμβοι αἵματος, as it were *Drops*, or *great hail-stones* of blood, frozen, or hardened together (as *Stephanus* thinks) through extream terrour: when he was scourged, and Crowned with Thorns.

2. He was so weakned in Body thereby, that he was not able to bear his own Cross: which made him complain. *Psal.* 22.17. *I may tell all my Bones. My strength is dried up like a Potsheard*: So that *Christ* began to die the night before, and continued dying twenty four hours, the Lords anger and curse being on him, and then bodily pain, with the curse of the Law all this time wrought upon him. And *Christ*, in bearing the pains of the second Death, did suffer that which all the Elect should have sustained in their Souls for ever. *Isa.* 53.6. *The Lord laid upon him the iniquity of us all*: and though *Christ* died but one Death for all the Elect, yet in the extremity of the pain, it was many Deaths to him.

3. Many degrees of Life were taken from him. Consider how much of Life *Christ* had, and the removing of it by violence must be so much the more painfull. Now life natural had in *Christ* a sweet and a peaceable dwelling: the possession of life was with excellent delights: It was planted besides the Glorious God-head personally, and so had sweet company, and that made it pleasant. It had not been so much to take away the Life of a common man, whose life is not priviledged with Grace, and the Grace of a Personal union with God.

2. His shame full death.

The second Character that was engraven on *Christs* Death, was, that it was shameful, and reproachful. Now Shame is, first, Fundamentally in the cause: Sin, and Sin acted by men against that Law of God is the onely foundation

foundation of Shame: *Exod.* 32. 25. Aaron *made the People naked to their Shame.* So 2 *Sam.* 13. 13. Shame and sinners were kin. And thus *Christ* was no more capable of Shame than he was of sin. He came out of the Womb clothed with the white Robe of Innocency, and he never contracted one black spot on that fair Robe of the highest Image of God from the womb to the Grave, and therefore there was no shame fundamentally in *Christ*.

2. There is Shame formally in sin: and that, first, In being ashamed Actively. Secondly, In bearing of Shame Passively. In the former consideration, because sin is a shameful thing in it self. *Jer.* 11. 13. There is an Internal blushing, and Shame rising from sin; the Conscience of the sinner (if it be not cauterized) thinking ill of sin, and esteeming it self base in doing it. *Rom.* 6. 21. *What fruit had you in those things whereof you are now ashamed?* So *Christ* thought ill of sin, and esteemed the Creature base in sinning. 2. *Christ* our Lord being our surety, though he could not be ashamed of any sin he did himself: Yet being made a sin for us, he did bear the shame of our sin: and thus he was not free from shame passively, as it's a punishment of sin. *Isa.* 50. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* Heb. 12. 2. *He endured the Cross, despising the shame.* So then in these respects *Christ* did bear our Shame.

1. In that, though he was the Lord of Glory, and *thought it no robbery to be equal with the Father*; yet he abased himself to become man: yea, the lowest of men, a Servant. *Phil.* 2. 6, 7, 8. *Matth.* 20. 28. *Isa.* 49. 7.

2. All the tokens of reproach and shame were on his sufferings: As,

1. In Gestures: they put a Crown of Thorns on his head: and a Reed for a Scepter in his hand to mock his Kingly Power. They saluted him with mocks, and bowing the knee to him.

2. In words. They cried out, *Hail, King of the Jews*: They scorned his Prophetical dignity, when they blindfolded him, saying, *Prophesie who it is that smote thee.* And to deride

ride his Priesthood, they put a Robe on him: and when he was on the Cross offering himself as our Priest in a Sacrifice to God, all that passed by, wagged their Heads, and shot out their Lips, saying, *He trusted in God, let him deliver him, &c.* Then did they spit in his face, which in the Law was a great shame. *Deut.* 25. 9, 50. *Job* 30. 10.

3. His Death was shameful, the Death of a thief, and robber: So it's called, Christs *reproach. Heb.* 13. 13. *Let us go forth bearing his reproach.* It was a shameful thing to see the Lord of Glory, bearing his own Cross on his back, and all the children, and base ones of the City wondring at him, and crying out upon him. This is called the *reproach*, or Shame of *Christ. Heb.* 11. 26. *Psal.* 22. 7.

4. They shamed him in pulling off his Garments, and scourging him. As, *Jer.* 13. 26. They brought him bound to *Pilate* as if he had been a Common Thief. *Matth.* 26. 2. Hence *Isa.* 53. 3. *He was despised, and rejected of men: and we hid as it were our faces from him.* He had all shame put upon him: He was branded as the greatest Thief of the three: He went out at the Gate of life, bleeding, pained, cursed, shamed, forsaken, despised and mocked. Even the Sun seemed to be ashamed to see its Creator in so painful and shameful a condition, and therefore hid its head.

The third Character which was engraven on *Christs* Death, was the curse of God. Now the Curse that *Christ* was made, Was, 3. His cursed Death.

1. The Lords pronouncing him a Curse. *Deut.* 21. 23. *Cursed is he that hangeth on a Tree*; which *Paul* applies to *Christ. Gal.* 3. 10, 13. This indeed was a Ceremonial curse; but had a special Relation to *Christ*, who was under a real, and Moral Curse.

2. Gods devoting and setting him apart in his eternal Counsel for suffering the punishment of sin.

3. The dishonour that was put upon him; and so was *Christ* under a curse. *Psal.* 22. 7. *He was a worm and no man. Isa.* 53. 3. *The least of men*: the contempt and refuse of men. *Act.* 4. 11. *The Stone rejected by the builders.* Hanging is the death of the poorest, and basest of men: and thus was *Christ* used.

[illegible] *whom* [illegible] *and* [illegible] *on* [illegible] 2. 23. [illegible] *hand* [illegible] *Crucified* [illegible] ing is [illegible] slaying [illegible] putting him to a [illegible] that is [illegible] of God and [illegible] and this to be [illegible] on [illegible] King, lineally descended [illegible] the Blood Royal, the Kingly [illegible] of *Judah*: the onely man on Earth that by birth and [illegible] had Title to the Crown of *Judea*, was the worst [illegible] or Devils could do.

Triuni Deo Gloria.

To the Reader.

THere is lately published, by Mr *Sam. Clarke*, a new piece of Lives containing the Lives of ten eminent Divines; with some other private Christians, the Divines being as follow, Mr *John Carter*, Mr *Sam. Crook*, Mr *John Cotton*, Dr *Tho. Hill*, Dr *Will. Gouge*, Mr *Tho. Gataker*, Mr *Ferrey Whitaker*, and Bishop *James Usher*, Mr *Rich. Gayel*, and Dr *Rob. Harris*, &c.

There is also another piece of Mr *Clarkes* Newly published, it being the [illegible] and woful death of *Herod* the Great, a stranger [illegible] yet by the [illegible] made King of the *Jews*. Taking in also the [illegible] of the *Jews* during all the time of his Reign, which was about thirty-seven years, whereof thirty five were before the Incarnation of Christ, and two after, [illegible] to many passages in the Evange[illegible] &c.

[illegible] by *William Miller*, at the Gilded Acorn near the [illegible] North [illegible] Church-yard.